The Perfect Pharisee

UNDER

MONKISH HOLINESSE,

Opposing the Fundamentall Principles of of the Doctrine of the Gospel, and Scripture-Practises of Gospel-Worship manifesting himselfe in the Generation of men called

QVAKERS.

OR,

A Preservative against the Grosse Blasphemies and horrid deludions of those, who under pretence of perfection and an immediate Call from God, make it their businesse to Revile and Disturbe the Ministers of the Gospel.

Published for the establishing of the People of God in the Faith once delivered to the Saints. And in a speciall manner directed to BELEEVERS *in* Newcastle *and* Gateside.

---

1 Iay 8. 20.

To the Law, and to the Testimony: if they speake not according to this Word, it is because there is no light in them.

2 Epist. of John, vet. 8.

Looke to your selves, that we lose not those things which we have wrought.

Gateside, Printed by S. B. and are to be sould by Will: London Book-seller in Newcastle. 1653.

Christian Reader.

THe great Deſigne of that old and ſubtill Serpent in the latter dayes, doth eminently appeare to be, to over-turne the Faith of Soules. For what elſe is the Reaſon of ſo many monſtrous ſhapes, and varieties of appearances into which he transformeth himſelfe, but that he may have ſomewhat more probably ſucceſsfull, to intangle, according to the diverſities of the temper of hearts? Yet ſuch is the wiſe, and good diſpenſation of our God, that even when Satan would appeare moſt like an Angell of light; yet ſomething ever doth breake forth in his cloſeſt contrivances, that makes the deſigne of the Serpent very viſible.

There is indeed ſomething which pretends to holineſſe in this upſtart Generation of men; as the meanneſſe of their Apparrell, ſometimes more then ordinary Abſtinence, their forſaking the World (though to a ſinfull neglect of their Callings and Families) and many trivial obſervances, which the Apoſtle calls, The rudiments of the World, Col. 2. 23. (in which they yet place a great part of their perfection) These things have indeed, as Paul ſaid, A ſhew of Wiſedome in Will-Worſhip and Humility, and neglecting of the Body; But alas, are narrower coverings then can conceale the wickedneſſe of the Blaſphemies, Curſings, and Raylings, which under theſe are uſhered in, to deſtroy the foundation of the Saints.

Seeing therefore their folly is very fully, by the demonſtration and witneſſe of the Scriptures, made manifeſt to our ſelves, and their Principles and practiſes (hereafter ſpecified) undeniably known to ſome of us. We are as thoſe that Watch for your ſoules, as thoſe that muſt give account, Preſſed in Spirit to Publiſh the enſuing Diſcourſe; With our Prayers, that as their folly is made manifeſt herein, ſo it may proceed no further.

This is the Method of our proceeding in this Tractat. First, we lay downe their Doctrines. Secondly, prove them to be theirs from their own Words and Writings. Thirdly, confute them from the Scriptures.

Tho. Weld. Will. Cole.
Rich. Prideaux. Will. Durant.
Sam. Hammond.

The

The Doctrines of the Quakers *produced from their owne Words and Writings, layd downe in the Positions following.*

To which is subjoyned full Proofes of their asserting of those Doctrines. As also Arguments for the discovery of their unsoundnesse.

Position 1. *Equality with God.*

THat this hath been asserted by the chiefest of them, upon whose mouth its fully known they much depend, will thus appeare; *George Fox* being by Warrant from M. *Tolson*, and M. *Lawry* (now a Member of Parliament) two Justices of the Peace in *Lancashire*, to be apprehended, for affirming *he was equall with God*; before the said Warrant was put in execution, the said businesse was heard over againe at *Lancaster*, at a private Meeting of the Justices, where *George Fox* was present; Where after severall distinctions, and occasions favourably given in behalfe of the said *Fox*; Dr. *Marshall* in presence of the said Justices, proposed the case to *Fox* himselfe, to speake his heart, *Whether he did beleeve himselfe equall with God.* The said *Fox* in answer thereto, positively affirmed thus, *I am equall with God.* The said Dr. *Marshall*, and Mr. *Altham* Schoolemaster at *Lancaster*, deposed this at a generall Sessions in *Westmerland*, in the hearing of one of *us; and deposed the same againe before the Honouradle Judge *Puleston* at *Lancaster*, the next Assizes. Proofe 1. *W.C.

2. At a meeting with *Iames Nayler*, where a discourse was concerning Persecution, *William Baldwinson* of *Under-barrow* in *Westmerland*, proposed to the said *Nayler*, *Whether he beleeved, that any could be as holy just, and good, as God himselfe?* To whom the said *Nayler* answered, *That he did witnesse, that he himselfe was as holy, just, and good, as God.* This the said M. *Baldwinson* did

offer to Collonell *Brigs* to depose, and hath very often affirmed
*W. C. the same to one of *us, and is besides a man fearing God, of eminent trust, where he lives in the service of the Commonwealth.

3. Mr. *George Berkett* offered to depose, *that* George Fox *did affirme himselfe to be the judge of the World.* And it is fully known to some of us, that the generall body of that irreligion, do pretend to know the secrets of the hearts of men: its their common expression to all they speake unto, *that they know their hearts*; and when they charge Persons with sins, (which is usuall with them, even to such, whose Faces they never saw before, nor heard of) which they can finde nothing outwardly to prove, their common assertion is, *that they can see their hearts*; and accordingly doe call them damned, Devils, and pronounce their judgements. Nor is it impertinent to this, that *James Nayler* to one of us did affirme, *that he wondered that God should reveale*
*W. C. *any thing to me, and he not know it.* One Wrote thus from *Carlile*, *that he was threatned to be put in Prison with* George Fox, *whom he called, the Sonne of God.*

Confutation 1. 1. That finite, and infinite should be equall, is a grosse contradiction, which all spirituall and naturall light abhorres. Heare what an infinite God, asserting his owne inequality sayes to the creature, *Isay* 40. 15. To whom then will ye liken me, or shall I be equall, saith the holy One. Reade the whole Chapter, as also *Iob* 38. 39 40.

2. 2. If so, then the creature must needs be eternall, *à parte antè*, *viz.* must never have had a beginning of their being, unlesse they will either affirme, that God himselfe was created, or that man is a created God. Reade the Creation of man, *Gen.* 2.

3. If equall with God then as holy, as just, as wise, as powerfull, as omni-present; some of these the prooses will cleare to be affirmed by *Nayler*. To whom we propose.

If he be as holy, just, and good, as God, then he hath been so either from his Birth, or from some worke of conversion since upon his soule. If he say he was so from his Birth, then we cry out Blasphemy, For

1. Are we not sinners from the Wombe? *Psal.* 51. *Isay* 48.8. Children of wrath by Nature, *Ephes.* 2. 2.

2. Is

2. Is there not in all a body of death? *Rom.* 7. 23. 24. And ſhall ſinfull man be equall with God? he whoſe righteouſneſſe is but raggs, droſſe, and dung; whoſe goodlineſſe but as the Flower of the Field, *Iſay* 64. 6. *Phil.* 3. 7. 8. *Iſay* 40. 7. Whoſe Breath is in his Noſtrils, *Pſal.* 144. 4. Whoſe ſtation is lower then the Angels, *Pſal.* 8. and the beſt of whom is ſo farre from being juſt with God, as that he cannot anſwer him one of a thouſand, *Job* 9. 2. 3.

If they affirme he is ſo, from ſome worke of converſion ſince he was Borne,

1. Then the worke of converſion is to make new gods.

2. And growth in Grace ſhall be the growing of God; and ſo God ſhall be leſſe or more God according to the different degrees of Grace on the ſoule. But the Blaſphemy is ſo horrid, that to name it, is enough to make true Saints loathe it, and abhorre this pretence of *Naylers* to an holineſſe, juſtice and goodneſſe equall unto Gods. As for the other Attributes, powerfull, omni preſent. &c. we ſend them to Gods Challenge of *Iob*, in *Iob* 38. Where waſt thou when I layd the Foundations of the Earth, *ver.* 4. Canſt thou binde the ſweet influences of the Pleiades? and looſe the bands of Orion? Canſt thou bring forth Mazaroth in his ſeaſon? Or canſt thou guide Arcturus with his ſonnes? *ver.* 30 31. to *chap.* 40. 9. Haſt thou an Arme like God? Canſt thou Thunder with a voyce like him? 4.

4. If equall, then the ſame God or another: other there can be none, but he that was before all time. Tis a contradiction if another; ſo many Saints, ſo many Gods: if he be the ſame, then God wanted ſomething of his infinite perfection which he receiveth by *Naylers* being god, &c.

Theſe things we ſhould not mention, but that Saints might be warned of ſuch deviliſh Doctrines, the very ſmoake of the bottomeleſſe Pit.

Poſition 2. *That there is no diſtinction of Perſons in the God-head.*

George Fox layes downe ſuch a Principle, as you may ſee in their Booke called, *Sauls Errand to Damaſcus, pag.* 12. with other aſſertions of the ſame kinde, knowne to ſome of us. *Proofe.*

We

Confut. We hope we need not say much to the confuting of so knowne an Heresie, raked up out of the dust, and which the Saints have ever loathed, as pulling downe one great Pillar of their Faith, the Personall Deity of Christ being the maine ground of the infinite value of his merits; and the Personality of the Spirit being so fully evidenced by the Divine Attributes appropriated to him in Scripture. But we referre you to these unanswerable Scriptures, *Heb* 1. 3. *Mat.* 3. 16. 17. 1 *Iohn* 5. 7. *Mat.* 28 19. *Isay* 6. 1. 3. compared with *Iohn* 12. 39. 40. 41. and *Acts* 28. 25. *&c.*

Position 3. *That the soule is a part of the Divine Essence.*

Proofe. One of us *W. C.* had this positively asserted by Coll. *Benson*, and Captaine *Ward*, at *Kendale*, and discoursed the controversy with them.

Let the Christian Reader consider,

Confut. 1. That if this could be so, then should the Essence of God be divided into so many finite beings or parcels, as soules.

2. Yea, and by this Doctrine, that Essence of God which is infinite in him, should come to be finite, when it becomes a soule in man. The Heavens of Heavens are not able to contain him! and the finiteness of our created spirits, who doth not know?

3. How shall the All-Creating Essence of God, become a Creature, and who understands not the Creation of soules? *Gen.* 2. *Heb.* 12. 9.

4. If this be so, then shall a part of God be sinfull? which how b'asphemous? unlesse men most wretchedly dare deny that there is a sinfulnesse in any soule.

5. And then shall God hate himselfe, burne in wrath for ever against his owne Essence, and it lye under damnation for evermore; for so is the state of thousands of soules. How horrible is any of this to be asserted of him, in whose presence is fulnesse of joy. *Psal.* 16. and that is God, blessed for ever, *Rom* 9 5.

6. Hereupon, when Jesus Christ gave himself to death for the soules of men: either he dyed for himselfe, and for the Essence of God; or else he dyed altogether in vaine. What soule not grossely Apostatized, dare vent such things?

Position

Position 4, *That Christ is in every man; and in the reprobates he is held under corruption.*

*One of us received this assertion from *James Nayler*, in conference with him; wherein he extended the in-dwellings of Christ to *Indians* that never heard the Gospel 2. Those whom they call Rebrobates, Devils, they usually tell, notwithstanding, that they Crucifie Jesus Christ within them. As is cleare in a Letter one of us hath Read, from *John Audland*, to *Edward Brigs*, an holy, humble Saint in *Westmerland*, whom God was pleased to deliver out of their snares, with which, for some time, he was entangled. And in ordinary experience it is very much apparant. *Proofe. W. C.*

1. If so, then either Christ Personall, or els he is in them by his Spirit: we rather suppose, they understand Christ Personall; and our reason is, because Mr. *Higgison* in his Booke, *pag.* 5. (which he offred the Supreame Power to make good, in his Epistle) affirmes it to be their Doctrine, *That Christ, as Man, dwells in them*; which is so grossely Blasphemous, and horrid, a contradiction to the Personall Ascention of Christ, *Acts* 1. 9. and his sitting at his Fathers right hand, till the restitution of all things, *Acts* 3. 21. that it needs no further confutation. *Confutation* 1.

If Christ dwels in every man by his Spirit? Then

1. Are the fruits of the Spirit in all men? *Gal.* 5. 22. the fruits of the Spirit is *love, joy, peace, long-suffering, gentlenesse, goodnesse, faith, meeknesse, temperance.* Are these in Turks, Indians, Papists, Drunkards, whoremasters, Atheists? &c.

2. Where the Spirit is, it is a *quickning Spirit*, *Ephes.* 2. 1. 2. 1 *Cor.* 6 9. yee were such and such, but now yee are *sanctified by the Spirit of our God*; but it is most apparent, that there is no such quickning in all. Nay, the whole world lyes in wickednesse, 1 *John* 5. 19. If they shall affirme (as they have done) *that the Spirit of God is in such kept under by corruption*; then it is so, either first, for want of will in the Spirit of the living God to get the Mastery over sinne. Or secondly, for want of Power. Not for want of will. For the will of the Father, Christ, and Spirit, are all one; which will is, To destroy the works of the Devill, whersoever the Spirit dwels, 2 *Cor.* 3. 17. where the Spirit of the

the Lord is, there is Liberty, and ſo not kept under corruption? For the Apoſtle comfortably concludes, that ſinne ſhall not have Dominion over thoſe who are implanted into Chriſt, becauſe they are not under the Law, but under Grace, *Rom.* 6. 14. Nor can he ſecondly, be kept under for want of Power, 1 *John* 4. 4. *You overcome the World, becauſe greater is he that is in you, then he that is in the World*; the very ground of their over-comming, is the greatneſſe of the Spirits Power above corruption, whereſoever he is, *Mat.* 13. 29. *Luke* 11. 22.

2. And if the Spirit be in all, then all muſt be ſaved, or it muſt neceſſarily goe to Hell with the damned.

But enough of this ſo horrible an aſſertion.

Poſition 5. *That Chriſt in the Fleſh, with all he did and ſuffered therein, was but a Figure, and nothing but an Example.*

Proofe. 1. This is expreſſely found in their Booke called, *Sauls Errand to Damaſcus.* 2. As alſo Mr. *Higginſon, pag.* 5. ſayes, The *Lancaſhire* charge ſtands cleare againſt them in this Principle, and nothing anſwered to evade it, in *Sauls Errand to Damaſcus, pag.* 8. 3. Alſo this was Written in that Letter which *Nayler* wrote to one in *Lancaſhire*, which was objected againſt him by Dr. *Marſhall*, upon account of another Principle in it, *(viz. that he that expected to be ſaved by him that dyed at Jeruſalem, ſhould be deceived.)* And this Mr. *Iagues* Miniſter at *Bolton* in *Lancaſhire*, ſent his Teſtimony under his hand, that he would make appeare, if the Juſtices of *Weſtmerland* pleaſed to call for him at another ſeaſon, being detained at that time upon other occaſions.

Confu. 1. This wholly deſtroyes the grand foundation of the Saints juſtification and confidence at the Throne of Grace. For if he were but a Figure, then there was no merit in his death, *Heb.* 9. 26.

2. If but a Figure, then he muſt Type out another Chriſt yet to come, *Col.* 2. 17. But ſurely they doe not meane the Jewiſh Meſſias; or doe they intend a Type of Chriſt in them yet to come, and to appeare there in the time of their converſion, as their Notion is. * How abſurd is ſuch a Doctrine, That all the Acts of Chriſt, while here on Earth, muſt be acted over againe within

* See Geo. Batemans Pamphlet, pag. 29.

within them? As, that the Virgin *Mary* must be in them, and bring forth a Christ, and be espoused to *Joseph* in them; that *John* Baptizeth in them; that the eleven Apostles are in them; *Iudas*, *Herod*, and *Pilat* in them; that Christ is crucified, dead, and buried in them, and risen againe, and ascended to the right hand of the Father in them. And all these not allegorized, but really, personally, and bodily acted in them, and as they were acted at *Ierusalem*, &c. For all these are the necessary appendices of that sottish Doctrine.

3. If an example onely, this, in plaine tearmes, cuts up the satisfaction of Christ, which is the very Anchor and Refuge of soules. Let the Reader seriously consider these Scriptures following, because the denying of this, doth wholly make fruitlesse the bloud of Christ, *Acts* 20. 28. *Rom.* 5. 8. 9. *Ephes.* 1. 7. *Col.* 1, 14. *Col.* 1. 20. 1 *Peter* 1. 19. 1 *Iohn* 1. 2. *Rev.* 1. 8.

4. If an example, How then is the justice of God satisfied? it must be either by the obedience of him the example; or by our owne that follow it: they deny it to be by Christs obedience, in making it meerely figurative; and that it cannot be by any obedience of our personall actings; we referre you to what follows in the confutation of the Principle of justification by workes. And thus the justice of God shall be unsatisfied still. What desperate ruine doe these Doctrines bring to guilty soules.

5. What comfort shall a guilty Conscience ever finde, but in the satisfaction of Iesus? and what Peace shall he have, if Christ be onely an Example, unlesse he doe fully came up in every tittle of his life and death also, to answer the Patterne? which it is impossible for man to doe, *Heb.* 4. 15. he being without sinne, and in that alone accepted, as to a likenesse to us in all things: and the same impossibility is there of comming up to that patterne in the great matters of his Nativity, death, and Passion, and the like.

Position 6. *That men are not justified by that righteousnesse of Christ, which he in his own Person did fulfill without us.*

1. This was the cleare sense of that expression in *Nayler's* Letter, formerly hinted, That *whosoever expects to be saved by* *Proofs.*

him

him that died at Ierusalem, shall be deceived. 2. In *Naylers* delivering his sense of that expression before the Justices in *Westmerland*, he clearely states the righteousnesse of Christ, by which we are justified, to be fulfilled in us. 3. The proose for their next Position fully cleares it. 4. Collonell *Benson* at *Kendale*,
W. C. asserted the same to one of our selves, and disputed for the maintenanee thereof.

Confut. 1. Then, what ground had *Paul*, to boast and glory in the Crosse of Christ? *Who shall lay any thing to the charge of Gods elect? Who shall condemne me?* upon this account, *Rom.* 8. 34. *It is Christ that dyed*; setting the blood of Iesus as a full answer to all the challenges of guilt. 2. When we were enemies, we were reconciled to God *by the death of his Sonne*, Rom. 5. 10. So 3. He his owne selfe, bare our sinnes, in his owne Body, on the Tree, 1 *Peter* 2. 24. And 4. He reconciled us in the body of his Flesh, through death. *Col.* 1. 21. 22. This body, this death, this crosse, were certainely all without us. *Rom.* 5. 9. *We are justified.* And *Ephes.* 1. 7. *Have Redemption through his blood, even the Remission of sinnes.* 5. Nay, justification clearely imports, according to the designe of the Gospel-Grace, a non-imputation of sin, and a cloathing with that which is the righteousnes of Christ, fulfilled in the world, imputed through beleeving, *Rom.* 4. 6. 2 *Cor.* 5. 19. 20. 21. What spirituall man, may not clearely observe the Scripture, laying the weight of justification upon the death of Christ, and his bloody sacrifice on the Crosse? *Heb.* 9. 26.

Position 7. *That men are justified by that Righteousnesse, which Christ within us enabled us to performe, or (which is in effect, and some of them have expressed) by inherent holinesse.*

Proofe. Affirmed by *Iames Nayler*, in a Booke of his, *This light within you will let you see your sinne, bring to repentance, and tendernesse of heart, bring you to feare God, and so leads up to justification and peace*, pag. 3. *Fawnworth* in one of his Pamphlets, thus, *Condemnation is onely the disobeying of light within*, pag. 30. *Naylor* saies, *We are not reconciled to God, till we be perfectly holy, and able to stand so in our owne power*, pag. 25. *A. P.* to the same

ſame purpoſe, in a Book ſet forth by him, *pag.* 13. *Chriſt reconcyles God and Man by renewing the Image of God in purity and holineſſe.* Colloneil *Benſon* and Captaine *Ward*, were poſitive in the ſame Principle, in a diſcourſe with one of us at *Kendale* in *Weſtmerland*. *Anthony Hodgſon*, one of that way, being asked by Mr. *Ward* Miniſter at *Wolſingham*, an account of his Faith; at *firſt* denyed ſo to doe; but he preſſing with that of *Peter*, anſwered, *then I tell thee, I believe to be ſaved not by the righteouſneſſe of Chriſt imputed to me; but by the righteouſneſſe of Chriſt inherent in me.* 1 *Pet.* 3. 15.

This aſſertion is fully and induſtriouſly confuted by the Apoſtles; and we may cry out, *Gal.* 3. 1. *Who hath bewitched the hearts of theſe men.* Gal. 3. 10. *As many as are of the works of the Law, are under the curſe: for it is written, Curſed is every one that continueth not in all things, &c.* clearely holding forth an univerſall impoſſibility to fulfill the righteouſneſſe of the Law. *Ver.* 12. and *ver.* 21. *If there had been a Law given which could have given life, verily righteouſneſſe ſhould have been by the Law. But the Scripture hath concluded all under ſin, that the promiſe by Faith of Jeſus Chriſt might be given to them that believe.* Rom. 4. 5. *To him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted to him for righteouſneſſe. Even as* David *himſelf deſcribeth the bleſſednesſe of the man, unto whom God imputeth righteouſneſſe without works*, v. 6. This Doctrine (beleeved and practiſed) was the very reaſon of the Iewes ſtumbling at the Goſpel. *Rom* 9. 30. 31. *Rom.* 10. 3. 4. We might weary you with quoting ſuch Texts as *Rom.* 3. 19. to the laſt; multitudes of Scriptures fully clearing up this ſoule-raviſhing truth of juſtification not by inherent holineſſe, but by Faith in the blood of the Lord Jeſus: but we ſhall cloſe it up with theſe in ſtead of all, 1 *Cor.* 4. 4. *Phil.* 3. 8. 9. 10. *Confut.*

Poſition 8. *That God and man cannot be wholly reconciled, till he be brought into the ſtate of the firſt Adam, and able in his owne power to ſtand perfect.*

We referre the Reader for proofe hereof, to a Booke of *Naylers*, *pag* 26. where he is ſo confident of this Doctrine that he propoſeth it as a Quare to all, as if none ſhould have *Proofe.*

the boldneſſe to gain-ſay it; your owne Eyes may ſatisfie you there.

Confut. 1. Is not this to bring us perfectly under the covenant of workes, and to make us our owne reconcilers, and ſo to make voyd the death of Chriſt. But he that hath an Eare to heare, let him heare what the ſpirit ſaith, *Rom.* 5. 10. When we were enemies, we were reconciled to God by the death of his Sonne; *Rom.* 8. 3. what the Law could not doe, in that it was weake through the fleſh, God ſent his owne Sonne to performe.

2. And let the Reader obſerve, that as the merit of Chriſt is by their horrible Doctrine (before mentioned) wholly made uſeleſſe as to righteouſneſſe; ſo by this Poſition, the very ſpirit and power of the Lord Ieſus is wholly caſt out, as to ſanctification and holineſſe. And ſo this Anti-Chriſtian Generation have totally renounced the Lord that bought them: For, *this our ſtanding perfect*, is in that aſſertion attributed wholly to our own power. Alas! who knowes not that *Iohn* 15. 4. 5. *Iohn* 1. 16. It pleaſed the Father that *in him* ſhould all fulneſſe dwell, *Col.* 1. 19. *Phil.* 2. 13. it is God that worketh in you both to will and to doe, that is the Alpha and Omega, the very author and finiſher of our Faith, *Heb.* 12. 2. *Phil.* 1. 6. Theſe are the People that pretend to leade you to Chriſt, that thus leave you to the meere ſtrength of your weake and rotten natures, both for life and holineſſe.

3. This bringing us againe to the ſtate of the firſt *Adam*, (till which time, this people ſay, God and we, cannot be fully reconciled) is nothing elſe but to bring us againe under a covenant of workes. And though perhaps, to be reſtord to the ſtate of *Adam* may ſeem a glorious thing, yet it will clearely appeare to be ſhort of that Goſpel-ſtate you are tranſlated into, to the more infinite advancing of Free Grace. Are you not clearely told, the ſecond *Adam*, the Lord Ieſus (*Heb.* 7. 22.) is made a ſurety of a *better* Covenant. *Heb.* 8. 6. Eſtabliſhed on *better* Promiſes? For whereas the firſt *Adam* by that Covenant, Firſt, Was to doe, and live. Secondly, Had no Promiſe of perſeverance in that ſtate, Thirdly, Nor was there a Mediator to enterpoſe in caſe of breach, the tenour of the Law in it ſelfe conſidered as a Covenant, clearely diſ-owning any Mediator,

diator. 4. In a word, the ſad condition of *Adam* under ſuch a covenant; though for a time in ſo good an eſtate, if it be not enough experimentally ſeen in all our falls by his; yet may, in the ruine of damned Angels, ſtanding upon the like tearmes, be known apparantly: Firſt, Yet in the Goſpel-ſtate, Ieſus Chriſt purchaſed life for us to be received, not by working, but by beleeving, *Rom.* 4. 5. 6. And ſecondly, None can take out of his hands. Thirdly, If any man ſinne, we have an Advocate with the Father, 1 *Iohn* 2. 2. And fourthly, Are delivered from the wrath to come, *Rom.* 5. 9. So that it will appear, that this reſtitution to the ſtate of the firſt *Adam*, being ſo magnified by theſe men, fully ſpeaks how low their ſpirits are as to the things of God, how Legall their conceptions of the way of ſalvation; and that it is but a miſerable ſtate, in compariſon of what you are brought to by the Covenant of Grace; For how doth the miniſtration of righteouſneſſe exceed in Glory? 2 *Cor.* 3. *Iohn* 10. 28.

Poſition 9. *That no man that commits ſin, or that is not perfectly holy, can ever enter into the Kingdome of Heaven, unleſſe there be a Purgatory.*

Iames Mayler in his Booke before quoted, *pag.* 26. puts it by way of quære. And the very reading of the ſaid page, will evidently manifeſt it, that this is not onely his Principle, but any aſſertion to the contrary, looked upon by him as an impoſſibility or groſſe abſurdity. *Proofe.*

Our Purgatory is the blood of Ieſus, which cleanſeth the ſoule (otherwiſe, as to its perſonall actings very guilty) from all ſinne, as 1 *Iohn* 1. 7. And though perhaps theſe tremblings and quakings (which the Adminiſtrator at *Haxham in his Banners* affirmes, *pag.* 18. doubtleſſe his falſe Iew could doe, and which kinde of extaſies, *pag.* 24. he derives from the Franciſcan Fryars) may be looked upon by theſe People as a Purgatory from their ſinnes; yet we dare not truſt our eternity upon ſuch impoſtures, or (be they never ſo reall) on things ſo evidently, rather the iſſue of Legall conviction, and the horrour of an unbeleeving ſoule, then of any ſaving knowledge of the Goſpel. How eminently doth this one Poſition lay the very whole deſigne of theſe men unanſwerably naked and bare, as to an overturning *Confut.*

of righteouſneſſe by the blood of Ieſus? Our way, and the onely way into the holy of holies is by that blood, *Heb.* 10. 19. 20. by Faith in which a ſoule, otherwiſe wicked, ungodly &c. *Rom.* 4 5. is juſtified; and though guilty, as to his own actings of many infirmities, ſhall be abſolved, and ſtand undeniably righteous before the Tribunall of the Father. But alas! how ſottiſh are the ſpirits of theſe men in this diſcovered to be? how groſſely ignorant of the great buſineſſe of juſtification of ſinners by Faith of Ieſus Chriſt, that dare truſt to ſo filthy raggs in the preſence of ſo juſt and ſo holy a God.

Poſition 10. *No reall Saint but he that is perfect, and perfectly holy in this life, and doth not ſinne.*

Proofe. It is the deſigne of *Nayler* in his Booke in ſeverall Paegs to prove this, ſee his Book *pag.* 21. 22. *Nayler* hath oft ſpoken it of himſelfe, and ſaid, *he witneſſed it.* So *G. Fox*, hath done: others
W. C. (ſome of us doe know) have ſaid, *they witneſſe perfection in* Nayler. Nay ſo farre doth *Farneſworths* ignorance of the Gospel proceed, that in his Booke *pag.* 20. he thus writes, *They ſay they can never overcome the body of ſinne, or be made perfect here; and they ſay, no unclean thing ſhall ever enter into the Kingdome of God.* How doth this agree? Its one of their ordinary out-cryes againſt the Miniſters, becauſe they oppoſe this Doctrine. And tis the moſt generall Doctrine of all their Books and Papers.

Confut. 1. Let the Reader conſider, there muſt be of neceſſity a diſtinction of the word *perfect* and *perfection* in Scripture; though we know this Generation of men will cry downe diſtinctions, and pronounce that curſe againſt us, *Rev.* 22. as if we added to the word. Yet the following caſes will evidence the abſolute neceſſity of diſtinctions, if the unity of truth, and the faithfulneſſe of the word be owned at all. Reade 1 *Iohn* 1. 8. 10. *If we ſay that we have no ſinne the truth is not in us*; compared with 1 *Iohn* 3. 8 9. *Whoſoever is borne of God doth not commit ſinne.* Reade 1 *Iohn* 5. 16. *There is a ſinne to death, and there is a ſinne not to death.* So Iſay 9 7. *Of his Government there ſhall be no end*; compared with 1 Cor. 15 24. *Then commeth the end, when he ſhall deliver up the Kingdome, &c.*

2. Now as to a neceſſity of it in the caſe in hand, conſider the

the various use of the word in Scripture, *Phil.* 3. is very full, *ver.* 12. Not as though I had already attained, either were already *perfect*; compared with *ver.* 15. (where tis a word of the same root) the Apostle speaking of the Saints, and taking in himselfe in that expression, adds, *Let us therefore, as many as are perfect, be thus minded.* In which is plainely evident, that *Paul* shall grossely contradict himselfe, unlesse there be a distinguishing betwixt the variety of the sense of the word *perfect*.

3. That *perfection* therefore, *ver.* 12. *is perfection in Glory.* as the verses both before, and presently following it, doe fully cleare; its that for which *Paul* was apprehended of Christ, as is evident 1 *Cor.* 13. 10. where tis opposed to *Pauls* present state; *When that which is perfect is come, then that which is in part shall be done away*; clearely meaning his injoyment of God in glory, as is plaine, *ver.* 12. *Now we see through a glasse darkely, then face to face.* Now the same word (*perfect*) in *ver.* 15. that it cannot possibly be meant of the same sort of *perfection* is evident; For as the Apostle tells you, *that he enjoying the perfection*, v. 15. is yet short of, *& is pressing forward towards the perfection*, in *ver.* 12. as to a thing thats yet before, so taking the word in both places in the same sense; it were a contradiction for him to say, he is perfect, and is not perfect. For the true meaning thereof, we give you three Scriptures, 1 *Cor.* 2. 6. *Howbeit, we speake wisedome amongst those that are perfect.* 1 Cor. 14. 20. *In malice be yee children, but in understanding be yee men*, or be ye *perfect* (for the word is the same with the former Text.) *Heb* 5 last, *Strong meat belongs to those that are of full age*, or that are *perfect*. In all which places, it is evident in it selfe, that the word imports, *Christians growne up to more knowledge in the Gospel, then others had, who are in these quotations, called Babes.* From the consideration of this Text, it may be fully seen, that perfection of Saints here, is not that absolute perfection in glory, which *Paul* professed he had not attained to; but that comparative perfection, of being growne up to, more then ordinary measures of Grace and understanding, much beyond the attainement of Babes in Christ.

2. As for our perfection by justification, the Scriptures fully hold it out upon the account of the imputed righteousnesse of Christ,

Christ, whereby the ſpouſe appeares altogether lovely; not upon the account of her own holineſſe, for ſo ſhe is blacke, and an infant in her blood; but we know that tis not this perfection they ſpeake of, as he that hath but looked into their Books may preſently diſcover.

3. There is a perfection which the Scriptures expreſſeth integrity by; as that word ſpeaks the truth of grace in oppoſition to hypocriſie. Thus *Iob* is called *perfect*, Iob 1. 1. but that this *perfection* doth not imply a totall abſence of ſinne. is plaine; witneſſe his ſinfull paſſionate *curſing the day of his birth*, Iob 3. 3. *Let the day periſh wherein I was borne.* Job 6. 8, 9. *Oh that it would pleaſe God to deſtroy me, that he would let goe his hand, and cut me off.* See his owne confeſſion, *Iob* 9. 20. 21. *If I ſay I am perfect, my owne mouth ſhall prove me perverſe.* Thus *Aſa* is called *perfect*, 1 Kings 15. 14. *The high places were not removed; nevertheleſſe* Aſa's *heart was perfect with the Lord all his dayes.* Here is the *perfection* of *Aſa's* heart with God, and that *all his dayes*; yet you ſhall finde First, He tooke not away the *high places*, which was a great ſinne. Secondly, He tooke the *gold and ſilver* out of the treaſures of the houſe of the Lord, and ſent them to the King of *Syria*, and made a league, 2 *Chron.* 16. 7. 9. Thirdly, He was wroth with the *Seer*, and put him in the Priſon-houſe, *ver.* 10. He had alſo oppreſſed the People at the ſame time, *ver.* 10. And in his Diſeaſe ſought not to the Lord, but to the Phyſitians. So that you may clearely ſee in what reſpect he was ſaid to be *perfect*. As for other examples in this kinde, by this time it may be clearely underſtood in what ſenſe the ſpirit calls them *perfect*, who otherwiſe had their perſonall groſſe infirmities.

4. You are to diſtinguiſh betwixt the *perfection* of God, and the *perfection* of the creature, in reference to that Text, *Mat.* 5. laſt. In which place, *perfection* cannot ſignifie that which brings up to an equality with God, but a ſimilitude; vnleſſe you runne upon that blaſphemous Principle of equallity with God, of which we have ſaid enough before.

5 By our thus comparing Scripture with Scripture, we expect (from their former uſage in this kinde) they will charge us, with pleading for ſinne, though we are but diſcovering the im-

imperfections of the best Saints, lest they shou'd live upon their owne righteousnesse, (which to set up and establish, in opposition to that of Christs imputed, is evidently the designe of *Quakers*) And that so the strength of the Lord may be made perfect in their weakenesse; Did the spirit pleade for sinne, when he rehearsed the faults of Saints? or *Paul, Rom.* 7. when he cryed out of the body of this death? or when he discovers the unevennesse of *Peters* Judaizing? *Gal.* 2. or Christ, when he writes to the seven Churches, and discovers their sin, *Rev.* 2, 2. 3. 4. and tells the purest of them, their strength is yet but little, *Rev.* 3. 8. Hence you may discover from Christ, the Spirit, &c. their manifesting the imperfections of the choysest Saints, that to discover it, is not to pleade for it, unlesse you will blaspheme the holy one of Israel. And let all Christian Readers consider, that it is farre from us to pleade for iniquity; but the great part of our worke is to reprove it in whomsoever, and to presse Mortification and spirituall life, and communion with God, that so they may presse forwards to perfection as the designe and marke of their soules, *Phil.* 3. 14. and have the attaining to that blessed state upon their hearts exceedingly, though it be to the best at present a thing before, and that which they have not already attained, nor shall doe, till this corruption have put on incorruption. Yet are their glorious'er and fuller measures of holinesse then yet the best enjoy, that may be attained here, which though attained to, doe leave us short of that perfection we doe wait for in glory; yet may be a quickning Argument to draw out and exercise their souls in pressing forwards continually.

Position 11. *That every man in the world hath a light within him sufficient to guide him to salvation, without the help of any outward light or discovery.*

Farnsworth in his Book *pag.* 51. *Every one minde the light of God within you.* *James Nayler* in a Booke of his, *pag.* 2. *All people cease from your out side lights, and turne to the light of God within you.* (and this he ignorantly makes to be the sure word of Prophesie. 1 *Pet.* 1. 19.) The said *Nayler* in discourse with one of us, *W. C.* at *Kendale*, affirmed, *That every man in the world had* *Proofe.*

 a light

a light within them sufficient to guide them to salvation, &c. and this he extended even to Indians, that never heard the Gospel: But the generall streame of their Words and Papers, speake it fully.

Confut. By their constant expressions both in speaking and writing, and by their calling off from all outward teaching; it is evident that by this light, they meane the principles within, left in the spirit of every man since the fall, the same light which an Indian hath that never heard of Christ by any outward discovery. For

W.C. one of us, in discourse with *Nayler*, proposing whether Indians that never heard of Christ by any outward discovery, had a light within them sufficient to guide them to salvation; he affirmed, *they had*; and when the experience of the Saints in *New-England*, to the contrary was produced, he answered, *If any Indian were present, he would justifie the contrary.* Thus will men to beare up an opinion *affirme* the things they doe not know. Now that this naturall light which an Indian that never heard of Christ, may have, cannot bring to salvation, we desire to propound these considerations following:

1. No light can bring to salvation, but that which discovers Christ, 2 *Cor.* 4. 3. *If our Gospel be hid, its hid to those that are lost.* Where the Apostle positively concluds the hidings of the Gospel to an evidence of a lost estate, *John* 17. 2. Now Christ is not knowne by the light of Nature, *Mat.* 16. 17. *Flesh and blood hath not revealed these things unto thee.*

2. God doth clearely shew a distinguishing grace in the discovery of Christ, *Mat.* 13, 11. *To you it is given to know the mysteries of the Kingdome of Heaven, to them it is not given*; in which, is apparent, all have not the knowledge of the Gospel given.

3. Those that lived in the highest improvement of reason, being without Gospel discoveries, did not, and could not apprehend God in Christ, 1 *Cor.* 1, 21. 1 *Cor.* 2. 14. *The naturall man receiveth not the things of the Spirit of God, &c. neither indeed can be, &c.* here is the impossibility of naturall principles to give out the knowledge of Christ.

4. *Rom.* 10. *Faith comes by hearing, and hearing by the Word of God*; not by the inward light or discovery, which all men have

have, but by the Word of the Lord outwardly made knowne.

5. If they ſhall ſay that every man hath the knowledge of Chriſt by ſpeciall revelation, and that immediate; then they ſpeake that which is contrary to the common and knowne experience of thouſands? who converſing with Indians never found the leaſt hint of a Chriſt amongſt them? Many of them, whoſe confeſſions are in Print, having bin wrought upon by the Preaching of the Word by Mr. *Eliot*, &c. have clearely declared they knew nothing of the true God and Chriſt, before their Publiſhing of the Goſpel to them.

6. We pray the Reader to conſider what ſad and lamentable effects will flow from this Doctrine, to the utter undoing of the ſoule

1. This is to forſake the Fountaine of living Waters, not going out to Jeſus for light; but *Ier.* 2. *digging to themſelves broken ciſterns*, leaving the Sunne of Righteouſneſſe, to live by the light of their owne Candle.

2. Tis a confining our attainements to the improvement of this naturall light, which muſt needs keep men both as to light and power under Legall performances and diſcoveries.

3. Hence doe men account their tremblings and quakings as their perfection, they being, at the beſt, but the improvements of an awakened naturall conſcience, without the ſoules applying of Goſpel Promiſes as to juſtification by the blood of Jeſus.

4. Hence the ſoules beleeving, and the acts of Faith in the blood of Chriſt are ſuch ſtrangers to theſe People, as never to have the leaſt hint in any of their words or writings; and what they have ſpoken of Faith in generall, as *Farnſworth* in his diſcovery of Faith doth manifeſt their exceeding ignorance and darkneſſe in the great buſineſſe of the ſoules beleeving in the Lord Jeſus.

5. Hence come men under the unavoydable chains of Satan, who leads them captive at his will, whilſt by this means they deprive themſelves of any ſtanding rule to try the ſpirits by, but walk in ſuch irregular and ſinfull wayes, as doe evidently ſpeak how unable that their light is to diſtinguiſh betwixt duty and deluſion.

6. And what is elſe the reaſon of their bitter raylings and reproaching the Inſtitution of the living God, the Ordinance of Preaching the Goſpel of Chriſt Crucified, ſpeaking all manner of evill againſt us for the works ſake, their deſigne being in their reproaching of the Miniſters, evidently apparent to ſtrike downe the very worke of Preaching the Goſpel.

Poſition 12. *That there is no need of any outward teaching by Reading or Hearing the Scriptures opened or applyed, &c.*

Proofe. *George Bateman* in his Anſwer to Mr. *Ledgard*, *pag.* 21. affirmes, *If the promiſes (there named) be fulfilled in any man, then what need have ſuch of Scripture teaching without them, when they have received the ſame ſpirit within them by which all true Scripture was written.* Pap. 22. *If any ſoule be once made one with God, who dare deny but that all* * *true Scripture is fulfilled in them, and that ſuch ſoules have no need of any to teach them.* Farnworth in one of his Books, *p.* 29. *minde the light within, here is your teacher, this light obeying it, and here is your condemnation, this light diſobeying it.* See *James Nayler* in a Book of his called, The Glory of the Lord ſhining out in the North, *pag.* 2. *All people ceaſe from your outſide lights, and returne to the light of Chriſt in you, and this light is not a Chapter without you in a Booke; and this light did the Apoſtles every where bid to take heed to, till the day dawned,* 1 Pet. 1. 19. [Let the Reader obſerve the palpable blindneſſe of the man in the groſſe miſ-interpretation of ſo plaine a Text.] *What need we the teachings of men,* ſaith another, in a Paper of his, in the hands of one of us. *William Strickland* walking up the ſtreets in *Kendale* naked except that he had a ſhirt on, publiſhed the ſaid Principle; one of us both heard it, and ſaw him in that immodeſt garbe. *Miles Bateman* affirmed the ſame before the whole Congregation at *Kendale*. And *George Fox* pretended, *he had all from within*, though his jugling was preſently diſcovered, a Concordance being ſent to him from *Yorke* to help his Memory. *Miles Hand* in the ſame Congregation affirmed, *That whoſoever did referre any man to any light but that which is within him, is a Deceiver.* And being by one of us admoniſhed to take heed of ſuch Blaſphemy,

* What means that expreſſion twice repeated true Scripture. Is any of the Scripture falſe?

W. C.

Halhead

phemy, and urged with Christs referring to the Scriptures, and *Pauls* referring to the Doctrine he had Preached before, *Gal.* 1. 8. he Blaſphemouſly, and in much heat of ſpirit; repeated the ſame againe. *John Audland* affirmed, *No need of outward teaching*, in diſcourſe with us at *Newcaſtle*.

Confut.

1. This is clearely to make Scriptures uſeleſſe; for as they are a light without, ſo there is no taking in of them, but by Hearing or Reading, the Spirit going along therewith. And are the Scriptures uſeleſſe? Then why doth Chriſt command the Jewes to ſearch the Scriptures? *John* 5. 39. *Paul* commands *Timothy* to Reade the Scriptures, 1 *Tim.* 4. 13. Give attendance to Reading. 2 *Tim.* 13. 15. All Scripture is given by inſpiration of God and is profitable, &c. and ſo not uſeleſſe. *Col* 4. 16. the Apoſtle ſaies, *When this Epiſtle is Read amongſt you, cauſe it to be Read to the* Laodiceans, *and that you alſo Reade that from* Laodicea. *Luke* 4. 16. Chriſt himſelfe ſtood up for to Reade the Scriptures.

2. Wherefore were the Apoſtles ſent forth, if outward Teaching be uſeleſſe or needleſſe, *Mar.* 16. 15. *Mat.* 10. 7. As you goe, Preach. Goe Preach the Goſpel to every creature. *Mat.* 28. *laſt*, Goe teach all Nations. And let the Reader obſerve they did not onely goe to Preach for converſion, but for the building up of Saints; as *Acts* 14. 23. they returned againe to *Lyſtra*, and *Iconium*, and *Antioch*, confirming the ſoules of the Diſciples. *Acts* 15. 36. Let us goe againe and viſit every City wherein we have Preached the word of the Lord, *ver.* 41. they went through *Syria* and *Ciliſia* confirming the Churches. And why left they Elders in every Church, but for the building up the body? *Acts* 14. 24. *Acts* 20. 17. *Epheſ.* 4. 11.

3. The great worke of Chriſt at his Aſcending to his Father, was to ſend forth *Officers* for the *perfecting of Saints, for the worke of the Miniſtry, for the edifying of the body of Chriſt*, as is moſt undeniably proved, *Eph* 4. 11. 12 and to continue to the end of all things till all the Saints (even thoſe yet unborne) be come to a perfect ſtature.

4. The Apoſtles, in purſuance of the will of Chriſt, *Ordained Elders in every City*, Acts 14. 23. *who are Officers for the teaching the houſe of God, labouring in Word and Doctrine*, 1 Tim. 5. 17.

5. 17. Set downe qualifications of Paſtours. 1 *Tim.* 3, Biſhops and Deacons, to *Tit.* 1. 5. *For this cauſe left I thee in* Creet *that thou ſhouldeſt Ordaine Elders in every City.* 2. Tim. 2. 2. *Commit that thou haſt heard to faithfull men, able to teach others.*

Now let every Chriſtian judge, to what end doth Chriſt ſend forth his Apoſtles, and other Officers, if outward teaching be needleſſe? what folly, nay what ſinne had they been guilty of to hazard, nay to ruine themſelves, 1 *Cor.* 4. 13. 2 *Cor.* 4 8. 9. 2 *Cor.* 11 23. if outward Teaching were needleſſe. To what purpoſe ſhould Chriſt ſo eminently engage by Promiſe to goe along with them, both in their ſucceſſe and ſufferings. *Mat.* 28. laſt. *Luke* 10. 16. 1 *Theſ.* 4 8. he that deſpiſeth, deſpiſeth not man, but God, if outward Teaching be needleſſe: For they can but ſpeake to the eare, as appears by the fruitleſneſſe of their labours often, and the worlds reſiſting them, *Acts* 7. 54. *Acts* 13. 45. the Jews ſpoke againſt the things ſpoken by *Paul*, contradicting and blaſpheming: And though it were neceſſary the word of God ſhould be firſt ſpoken to them, yet they put it from them, *Acts* 28. 24. How cleare is it from Scripture aſſertion and example. That Faith coms by Hearing, and not by minding *a light within*, as *Rom.* 10. 14. 15. *Gal.* 3. 2. *Acts* 13, 48. *Epheſ.* 1. 12. 13. And laſtly, (though we might much more) yet we ſhall adde but this, the Lord was pleaſed eminently to ſeale to their outward teaching, as to his owne Ordinante, by thoſe faire Epiſtles Miniſtred by them, and written by the ſpirit of the living God, *viz.* the multitudes of men converted from darkeneſſe to light by their Miniſtry, and from the power of Satan unto God, 2 *Cor* 3. 3. 1 *Cor.* 4. 15. *Acts* 2. And we dare appeale to the experience of the Saints in *England*, whether the Miniſtry in *England* have not full and undeniable ſeales to their Miniſtration, in the witneſſe of Chriſt thereto, in making them fruitfull Fathers to beget many ſoules to converſion by the Goſpel.

Poſition 13. *That the Scriptures are not the Word of God, but a declaration of the conditions of them that ſpoke them forth.*

Proofe. *Iames Nayler* being asked by the Juſtices in *Weſtmorland*, whether he beleeved the written Word to be the Word of God,

as

answered, *I know no such thing.* See Mr. *Higgisons* Booke, *pag.* 78. and this Passage one of us also heard. *Farnsworth* in his Booke called, *A discovery of Paul*, pag. 6. cryes out against Ministers, because they say, The Letter is the Word; and the foure bookes, *Matthew, Marke, Luke* and *John* the Gospel, *pag.* 13. A Paper one of us hath from them, hath this passage in it; they say, *the Letter is the Word*, which is false. To this purpose is that of *George Bateman* to Mr. *Ledgard*, pag. 25. 26. as also their casting away their Bibles. *Wil. Strickland* told Mr. *Archer*, *If he had never Read the Bible, it had been better for him.* How constantly doe the Scriptures passe under no better name from them, *then the Saints conditions*, Davids, Moses, Isayes, Pauls *conditions*; and a declaration of the condition of them that spake them forth. W. C.

This Position is so grosse, that we hope it will never sinke into any Christian heart, but will be a confutation to it selfe in the thought of any sober minded Christian: yet we shall propose these things. Confut.

1. That when the Word of the Lord came to the Prophets, *Samuel, Isay, Ieremiah, &c.* it cannot be understood of the Word that was made Flesh, the Lord Iesus; but must necessarily signifie that minde or message of the Lord contained in those words or Scripture Writings, as 1 *Sam.* 15. 10. *Then came the Word of the Lord to* Samuel *saying, It repenteth me that I have set up* Saul *to be King.* Isay 38. 4. *then came the Word of the Lord unto* Isay, *saying, Say to* Hezekiah, &c. *I will adde unto thy dayes fifteene yeares.* Ier. 14. 1. The *Word of the Lord that came to the Prophet* Ieremiah *concerning the dearth*, Iudah *mourneth, and the gates thereof languish.* Its a grosse absurdity to say this word of the Lord was Christ; and it is as much to say, they were the experiences of those Prophets, or their conditions; but they were the word of the Lord by these Prophets spoken to the Persons therein concerned.

2. As for the Phrase in the New Testament, *the Word of God*, it is cleare, both Christ and the Apostles in their mention thereof, doe understand, that which they Spoke, Preached, or Wrote, and not the Person of Christ, of the Father, or Spirit. So *Christ* speaks to the Iews, *Marke* 7. 13. making the word of God of

hons

none effect by their Traditions, which word can be understood alone of that fifth Commandement, *ver.* 10. *Honour thy Father and Mother.* Luke 11. 28 *Blessed are they that heare the Word of God and keep it*; which plainely hints, a word spoken, written, or engraven, &c. not the eternall word, the Lord Iesus, *Rom.* 10. 17. *Faith comes by hearing, hearing by the Word of God*, where the word Preached, or the Scriptures of the Apostles which we now have, is plainely called, *the Word of God.*

3. As for those Writings of the Prophets and Apostles, that they are the word given forth from the living God, and of authenticall and undenyable authority over every conscience good and bad, we could fil Pages with the proofes and evidence thereof; but the Reader may observe we are speaking of the Scriptures in reference to these mens cavills, and no further. And so shall (leaving so plaine, so Fundamentall a Principle) rather fall upon their owne notion of the word of God, calling it, *A declaration of the conditions or experiences of them that spoke them.*

1. This is fully to take away the very Foundation of the Faith of Saints, which is onely built upon the authority of God, not upon any experience of the best Saints or the declaration of it. *Luke* 24, 25. *O fooles and slow of heart, to beleeve all that the Prophets have spoken*; where Faith is bottom'd upon Scripture authority, as *Acts* 18. 28. Apollos *mightily convinced the Jews, shewing by the Scriptures that Jesus is the Christ.* Acts 28. 23. Paul *perswaded them concerning Jesus, both out of the Law of* Moses, *and out of the Prophets.* Now, be this Law and the Prophets what they will, if they fall any thing lower then the truth and word of God, they can be no bottome for the Faith of Saints, and *Paul* takes a weake argument to convince them by. And yet, that those were not the conditions of those Prophets, or the experience of things fulfilled in themselves, is as cleare as the day, to any not grossely ignorant; and especially from 1 *Pet.* 1. 10. 11. 12. *Of which salvation the Prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you, Searching what or what manner of time the Spirit of Christ which was in them did signifie when it testified before hand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but*

unto

unto us they did minister the things which are now reported unto you, by them that have Preached the Gospel unto you. And as in this its cleare, that they spoke not forth their own conditions and experiences; so also the Apostle sends the Saints to a word of Prophesie, as a more sure foundation of Faith, then the most glorious experience or enjoyment in the World, 2 *Pet.* 1. 18. 19.

2. This is to make the Scripture lose his authority, save onely when we experience it, or where it is fulfilled in mens soules, and so doth make voyd every command and Promise; and all wicked men that can experience little of it, shall be left excusable before God at the last day. because not having the Scripture fulfilled in themselves (according to the *Quakers* Doctrine) it had no authority over them. This is the most pleasant Doctrine for desperate Atheists that can be. Whereas *John* 12 48. *He that receiveth not my words* (hath them not fulfilled in him) *yet the words that I have spoken, they shall judge him at the last day.*

3. This at once nulls and destroyes the Divine Authority of the whole Hystoricall and Propheticall Part of Scripture, together with all the threatnings of Scripture, of Hell, and judgement (unlesse they say, the Sainss have those threats of Hell fulfilled in themselves, and that condition of *Dives* in Hell, is the condition of Saints) as also the promises therein of mercies yet to come, their futurity denying their being the already experiences of the Saints.

4 Consider what impossibilities, contradictions, falshood, doth this woefull Doctrine bring upon most parts of Scripture; wherein such things there spoken of, were not, could not be the conditions of either God that gave the Word, or the Prophets and Apostles that Published it,

In the close of this consideration, we disire to mind you of the reproachfull tearmes this people every where give to the Written Word, though the Spirit, *Rom.* 15. saith. These things were *Written*, that we through patience, and the comfort of the *Scriptures* might have hope. And the holy Ghost still referres to the *Written Word* Luke 20. 17. John 15. 25. Heb 10. 7. 1 Pet. 1. 17 because it is *Written, Be yee holy as I am holy*; where the Spirit of God doth evidently put an authoriry upon the *Written Word*, which is the same in signification and thing, with the

 word

word *Scriptures*, of which see how glorious things the holy Ghost reports thereof (how sleightly soever the *Quakers* esteeme thereof) 2 *Tim.* 3. 15. 16. 17. *The holy Scriptures, which are able to make thee wise to salvation. All Scripture is given by inspiration from God, and is profitable for Doctrine, for reproffe, for correction, for instruction in righteousnesse: that the man of God may be perfect, throughly furnished unto all good works.*

Position 14. T*he Spirits are not to be tryed by Scripture.*

Proofe. *Miles Hawd* in the Congregation at *Kendale*, asserted *that he that referred to any light without, was a deceiver.* In 2 Paper of theirs, one of them reckons this up as one of the Errors of the Priests, (as he calls them) *they professe the Scripture to be the rule, and the touchstone to try withall.* A Book called *Severall Papers*, set forth by *A. P.* pag. 19. saves, *the worlds touchstone is without them, and they try the living by the dead, the spirit by the letter; the Saints touchstone is within, whereby they try the spirits whether they be of God or no:* which evidently demonstrates, they allow no tryall of the spirits by the written word.

Confut. 1. Heare what the spirit saith, *Isay* 8. 20. *To the Law and to the Testimony, if they speake not according to this, it is because there is no light in them.* 2. This is to withdraw the soule from the judgement or determination of God, whose revealed will the Scripture is, as above is shown. 3. This is to open a gap unavoydably to all Satans delusions, as you may see by the short Relation of the *Quakers Shaken*, in the case of *John Gilpin*; and we can no otherwise look upon this, then the very Hold Satan hath to keep this people under his delusions, by confening them thus, to stop their eyes against the light, *John* 3. 20. for what else shall be the Touchstone but the Word of God? 4. And how strong are the perswasions of errour? how fully doth Satan pretend in the soule, to be an Angell of light? and wherein shall man distinguish? The *Bereans* searched the Scriptures whether these things were so, *Acts* 17. 11. trying the Apostles themselves by the *Written Word*. 6. And Christ himselfe leaves the very proofe of himselfe to be the *Messias* to the Scriptures, *John* 5. 39. *Search the Scriptures, for in them ye thinke ye have eternall life, and they are they which testifie of me.*

Position

Position 15. *That there ought to be no ſenſe, meaning, or expoſition given, or ſtudying, of the Scriptures.*

Their common expreſſion is to him that opens or ſhews them the interpretation of any Scripture. *Curſed is he that addes, or the plagues are upon thee for adding to thy Scripture.* *John Audland*, a few dayes ſince, being for his Raylings, and Publique diſturbance, called before the Magiſtrates, and there pleading againſt the Miniſtry, alledging that Text, *Ier.* 5. 31. *The Prieſts beare rule by their means*; One of us laboured to convince him of this ignorance in that groſſe miſ-interpretation, *for by means he underſtood by their maintenance*; ſhewing, that that Text doth moſt evidently hold this ſence, That thoſe Prieſts bare rule by the means of the falſe Prophets: The ſaid *I. A.* preſently cryed out, *Thou addeſt, thou addeſt.* The ſame man having called another of us Deceiver; was asked, *Whether he heard him Preach any thing contrary to the truth the day before; telling him withall, he Preached that which he had Prayed, and ſtudied the Scripture for*; preſently the ſaid *Audland* (as if ſtudying the word were enough to convince a man to be a deceiver) cryed out, *there thou ſheweſt thy ſelfe.* One of their Papers in the hands of one of us, wickedly rayles thus, *Away with all your conjuring ſtudying, away with all your ſtage-play Preaching.* And tis their knowne and conſtant Principle. Though their grand maſter *Fox*, was not able enough in this point; but diſcovered his Impoſture by his Concordance to the Bible, ſent him from *Yorke* to *Kendale*.

Proofe. *W. C.* *S. H.* *W. C.*

As to this, let the Reader conſider, *Neh.* 8. 8. *Ezra* Read in *the Booke of the Law of God diſtinctly, and gave the ſence, and cauſed them to underſtand the Reading.* Luke 24 27. *Chriſt began at Moſes, and all the Prophets, and expounded therein all things concerning himſelfe.* Marke 4 34. *He expounded all things to his Diſciples.* Act. 28. 23. Paul *expounded and teſtified the Kingdome of God out of the Prophets* Act. 8. 30. to ver. 35. Philip *expounded the minde of the holy Ghoſt in that Prophecy of* Iſaiah, *to the Eunuch, who Read it, and yet without Interpretation knew not the meaning of it.* Chriſt ſends the Phariſees to ſtudy the *meaning* of Scripture, in ſtead of cavelling. *Mat.* 9 13. Goe learne what that *meaneth.* And *Peter* tells you in the writings of

Confut.

Paul, there are many things hard to be understood, 2 Pet. 3. 16. *which the unlearned, and unstable, wrest, as they doe also other Scripture, unto their owne destruction.* But to say there is no sense or meaning in the Scriptures, shewes so grosse ignorance, nay, such senselesnesse in these people, that this may suffice: And for the studying of the *Word*, reade the command of Christ for searching it, *Iohn* 5. 39. of *Paul* 1 *Tim.* 4. 13. Give attendance to Reading *Col.* 3. 16. Let the *Word of God* dwell in you richly in all wisedome. *Timothy* must be nourished up in the *Word of truth*, and of that *good Doctrine* to which he had attained, 1 *Tim.* 4. 6. must give himselfe wholly 1 *Tim* 4 15. to Reading, Exhortation, Doctrine, that his profiting might appeare to all. 2 *Tim.* 2. 15. Study to shew thy selfe approved unto God, a workeman that needeth not to be ashamed, rightly dividing the *Word of truth.* 2 *Tim.* 3. 15. From a childe thou hast learned the holy *Scriptures*, &c. out of which, the man of God must labour to be throughly furnished unto all good works.

Position 16. *They cry downe Baptisme with Water, and the Lords Supper, as being but types and shadowes ceasing upon the appearance of Christ within them.*

Proofe. A Booke called *Severall Papers*, set forth by *A. P. pagi* 19. thus, The worlds Baptisme is without them; the Saints Baptisme is within them: the worlds Communion is without them, taking a little Bread and Wine, &c. which is carnall; the Saints Communion is within. Compare this with *George Bateman's* answer to Mr. *Ledgard*, pag. 29. disputing with him about Baptisme, &c. sayes, That *Baptisme* and the *Lords Supper*, &c. Christ when he was in the flesh left them as types of another nature, and this pointed at Christs appearing in the spirit; and as the types under the Law ended when Christ appeared in the Flesh: so these types (*viz. Baptisme and the Supper of the Lord*; for of them he speaks there) end, when Christ appeares in spirit. To which adde that of *Farnsworth* in his Pamphlet, entituled, *A Discovery of Faith*, pag. 11. All your Baptisme, such as are invented from the Letter, the carnall minde invents them: these are for the Fire, for they are the workes of the Flesh. Reade him also, *pag.* 13.

What

What ſcuſe thas lives under the Kingdome and Scepter of the Lord Ieſus, will not abhorre theſe opinions, that deſtroy and wholly take from the Saints theſe two great Myſteries. We ſhall but briefly therefore propoſe, 1. That our Lord Ieſus appointed his Diſciples to *Baptize with Water*, Iohn 4. 2. Mat. 28. *laſt*. 2. The Apoſtles practiſed it quite through the *Acts*, *Acts* 2. 41. *Acts* 18. 12. 13. 16. 36. Here is *Water*, what hinders but I may be *Baptized*? reade ver. 38. *Acts* 9. 18. *Acts* 18. 8. 1 *Cor.* 1. 14. 15. 16. And for the *Supper of the Lord*, ſee the Inſtitution, *Mat.* 26. 26. 1 *Cor.* 11. 23. where it is an Ordinance eſtabliſhed, to continue in practice till our Lord Ieſus come againe, *ver.* 26. which comming cannot be meant of that comming in the ſpirit, which theſe men ſpeak of, for ſo he was come already to them being already ſaints. And as this Text doth fully cleare their continuance in the Churches till the laſt day: ſo where *Baptiſme* and the *Supper of the Lord* are called types in *Scripture*, to ceaſe upon the comming of Chriſt in ſpirit, we demand a Text. What a plaine addition is this to the *Word of God*, by thoſe who ſo frequently curſe the Miniſtry, in their explications and applyings of texts, as if they added to the ſayings of the Prophecies of that Booke? And how apparantly doth this Principle ſpeake their teaching, in ſtead of Gospel-Doctrines, and the commands of Ieſus, the fond imaginations of their owne braine, and divinings of their owne heart.

Confut.

But we truſt we ſhall need to adde no more to the ſatisfying of thoſe, who have eaten of the Fleſh, and drunke of the Blood of the Lord Ieſus, and been Baptized into his Death, and found the power and vertue of theſe bleſſed Ordinances. What ſoule that is not under the ſtrong deluſions of Satan, dare caſt off as ſo ſleight things, or blaſpheme with ſo vile reproaches, as theſe men doe, thoſe ſacred Inſtitutions, which the Lord Ieſus left to his Churches, as ſuch eminent memorialls of his bleſſed love.

Poſition 17. *That there is no ordinary Call to the Miniſtry.*

This was aſſerted by *Thomas Wilan* of *Kendale* in the Publique Congregation there, on a Lecture day, in the hearing of one of us, *W. C.* the ſaid *T. W.* according to the cuſtome of

Proofe.

that

that Generation to Prophesie lyes in the name of the Lord) pretending to the man that Preached, he was sent of God to speak to him: then the said Minister demanded, *Whether he was sent by a mediate or immediate Call:* upon which proposall, being baffled in the proofe of his owne immediate Call, which he pretended to; with a lowde voyce eryed downe all mediate cals to the Ministry, as not of God, and tis one of their common exceptions against the Ministers of the Gospel as being sent forth by the Ordination of men, not considering the Institution of Christ for such proceedings.

Confut. That a mediate call (since the time of those Apostles, who being to be witnesses to the world of all that Jesus said and did, were to be such as had accompanied the Lord Jesus in the dayes of his Flesh, *Acts* 1. 21. and received their Call from Christ immediately, being inspired by the holy Ghost, 1 *Pet.* 1. 21. and able to evidence their Call, and confirme the Gospel they committed to posterity, by infallible testimonies of mighty signes and reall miracles, 2 *Cor.* 12. 12.) is the way of the Gospel for sending forth its Ministers, is apparent to whomsoever shall reade those texts, *Acts* 14. 23. When they had Ordained them Elders in every Church, &c. 1 *Tim.* 4. 14 Neglect not the gift that is in thee, that was given thee by Prophesie and the laying on of the hands of the Presbytery. *Titus* 1. 5. For this cause I left thee in *Crete*, that thou shouldest Ordaine Elders in every City. 2 *Tim.* 2. 2. The things thou hast heard of me, that commit thou to faithfull men, able to teach others. In *Titus* 1. and 1 *Tim.* 3. chapters the Apostle at large leaves direction for the qualification of such as should from time to time be Ordained to the Office of Elders in the Churches in a mediate way; for to prescribe Rules to an immediate call, is impossible. But how confident soever these men are against this mediate call to Ministeriall worke; yet as we dare oppose the above-written word of the living God, against all raylings and revilings, as enough to crush in pieces all gaine-saying plea; so there hath been so much, and so convincingly on every hand written in defence thereof, that we dare not question the establishment of all sober spirits in that truth, and shall adde no more to overturne the gaine-sayings of this besotted people.

Having

Having thus gone through the more grosse Positions, which are the very foundations and principles that support this Anti-christian Rabble; we shall presume to stay the Reader with some of their principles of lesser value; which though (as the Reader may observe) are of inferiour note, yet this sort of people lay no lesse weight upon them, then to place the greatest part of that great *Diana* of their imaginary perfection in the observance of them, and even to damne all that oppose them therein, and cry downe the *Ministery* of the Gospel, because of their non-complyance with them in these so rotten principles.

We could have given *proofe* sufficient, that these principles that follow, are clearely and fully owned by them; but they are so evidently the very markes and distinguishing badges of their irreligion, so constantly practised by them, and so plainly known to all that know this sort of men, that we shall, once for all, satisfie the Reader. We shall not need to produce any evidence, but onely stand upon the Confutation.

Principle 1. *Not to salute any.*

THe commands of our Lord Iesus and his Apostles may be a sufficient answer to shew the folly of this Principle, which they stand so much upon, and for which they so often call the Ministery *Priests and Anti-Christian, &c.* Let the Reader seriously consider that full Scripture, *Mat.* 5. 47. If you salute your brethren onely, what doe you more then doe others? doe not even the Publicans so? In the verse before, our Lord Christ commands the duty of love to all men; and in the same way of commanding doth also impose the duty of salutation; not onely of some, but all; *i.e.* Friends, but Enemies: If yee salute your brethren onely, what doe you more then doe the Publicans? (which how fully it speaks to the sharpe reproofe of *Quakers*, that salute none but one another: we beleive their consciences will as clearely tell them, if they be not seared, as any observing eye may presently see) *Mat.* 10. 12. When yee come into an house salute it. The Apostle *Paul* almost in every Epistle, especially *Rom.* 16. is full of such commands. And for the practise of the Saints, see 1 *Sam.* 25. 14. *David* sent mes-

Confut.

sengers

ſengers to ſalute *Abigails* Husband. 1 *Sam.* 17. 22. *David* came and ſaluted his brethren. *Acts* 21. 18. when *Paul* had ſaluted them, he declared &c. where you fully ſee the practiſe of *Paul*, he firſt ſaluted them.

For that ſo much objected text, *Luke* 10. 4. Carry neither purſe, nor ſcrip, nor ſhooes; and ſalute no man by the way.

1. You may ſee that by the ſame command, the ſeventy Diſciples were forbid to weare ſhooes, or carry a purſe: and yet theſe *Quakers*, who doe ſo imperiouſly impoſe upon all men this not ſaluting, make no conſcience at all of theſe commands of not wearing ſhooes, and not carrying purſes, as is evident to any that obſerves them, eſpecially if they be travelling a far journey. And this was very fitly objected by one in *Lancaſhire* to *James Nayler*, reproving him for his ſalute, who retorted the words upon him againe, as being guilty of the breach of that command, by wearing ſhooes. Is not this to picke and chooſe in the Scriptures ſuch things as doe moſt agree with their humors, and according to their owne fancy to take away from the Scriptures, and bring upon themſelves that curſe, *Rev.* 22. which they pronounce againſt others? if it be ſo, that this example be any wayes, or in any part binding to us at this day?

2. Further, Let the Reader know, this is no binding example to us, but a particular diſpenſation and command to the ſeventy Diſciples at that time, as will appeare. For 1. When he ſends forth the Apoſtles, he impoſeth not that command upon them; but layes upon them a contrary injunction, *Into what houſe ſoever yee enter, ſalute it*, Mat. 10. 12. And 2. The Apoſtles practice above ſhewed, cleares, they were under no ſuch command, for as much as they walked contrary, unleſſe you charge *Paul* with ſinning, in that *Rom.* 16. *Acts* 21 As 3. They commanded this worke to others, as above is proved. 4 That generall command to the Saints, to ſalute all, not onely brethren but alſo enemies, *Mat.* 5 47. evidenceth fully, this that was but a particular diſpenſation, and ſo to us it is not binding.

3 To cloſe up this, to us it appears a very ungrounded diſtinction of the nature of ſalutes, which is practiſed by theſe very men: for all their trouble in ſalutes, is about mens putting off the Hat; whereas themſelves doe ordinarily ſalute their brethren

brethren as doe the Publicans, not onely with saying, *How dost thou*; but also *with putting forth the hand, &c.* Now the Hand, and the Language, with the moving of the body being the way of saluting among the Iewes in those dayes; if the manner of our salutes be so much dis-relished; its evident, the practice of *Quakers* more directly contradicts that command, then the practice of any others.

Thus the Reader may take notice how groundlesse their clamour is, in crying out against saluting; and how malicious, in making this an Argument against the Ministry. For it being clearely a command to salute all; as for the manner of it, whether by Words or putting off the Hat, we shall not be determined by their judgement: For as one Country is not bound to the habits of another; nor is it the duty of a *Saint* in *England* to weare that kind of garment which was worn by a Iew in the time of Christ; so neither did the Apostles take it their duty to be conformed in their salutes to the fashions of salutation used either in other Countries, or by the Patriarches in their own.

Principle 2. *Not giving any outward token of Reverence to Magistrate, Parent, Master, or any other.*

Gen. 42 6. *Ioseph* being the Governour of the Land, when his Brethren came before him, they bowed themselves before him with their Faces to the Earth. *Gen.* 23. 7 *Abraham* stood up and bowed himselfe to the people of the Land, even to the Children of *Heth.* 1 *Sam.* 25. 23. That holy Woman *Abigail* when she saw *David*, she fell before *David* on her Face, and bowed her selfe to the ground. *Gen.* 33. 3. *Iacob* bowed to *Esau* seven times. *Gen.* 48. 12. *Ioseph* bowed himselfe with his Face to his Father *Iacob.* 1 *Kings* 1. 23. *Nathan* the Prophet bowed himselfe to the King with his Face to the ground. Now this was a knowne token of Honour due, and by these holy persons given to Magistrates and Parents. Let any Christian Reader consider the fifth Commandement. *Honour thy Father and thy Mother.* And *Rom.* 13. 7. *Render to all their due, tribute to whom tribute, honour to whom honour.* Now as tribute and honour are here apparent to be due; so it is also plaine, that they are due outwardly. For otherwise, to pay tribute in the heart onely, *Confut.*

would be but a ridiculous illusion; as also is their saying, *their heart doth honour men*, when there is no outward expression thereof at all. But they will tell us, *they honour the power, not the persons*. To which we say, What is the power, without the person? Government without Governours, but a meere fancy? This is an high way to powre contempt upon persons in supreame Authority; as if a Souldier should say, He would honour the supreame Office in the Army, but would not heare the Lord Generall *Cromwell*. How doth this notion cause so much irreverent carriage in their practice generally before the Magistrates? And we leave it to the Magistrates to consider, how impossible it shall be for any to commit treason against the person of any Magistrate, if there be no honour due to their person, but their power? But so much may satisfie for that.

Principle 3. *That no man must have the title of Master.*

Confut. In the old Testament the Saints frequently were so called. Its no lesse then seventeen times spoken of *Abraham*, *Gen.* 24. *Exod.* 21. 5. 1 *Sam.* 24 6. *David* calls King *Saul Master*. 2 *Kings* 6. 5. One of the Prophets gives that also to *Elisha*, *Alas Master, it was borrowed.* So the Apostle, *Eph.* 6. 5. 9. *Servants be obedient to your Masters*. *Col.* 3. 22. So in 1 *Tim.* 6. 1. *Let the Servants count their owne Masters worthy of all honour, that the name of God and his Doctrine be not blasphemed.* Now for what is objected, that this onely speaks to the case of servants to their owne Masters; we wish the Reader to know that the Prophet, 2 *Kings* 6. 5. was not a servant to *Elisha*, though he called him *Master*; nor *David* servant to *Saul*, when he was in actuall armes against him, (we meane, he was not his Family servant) when he gave him that title of honour, and called him *Master*, 1 *Sam.* 24. 6. And if the *Quakers* stand so punctually upon the command of Christ, *Mat.* 23. 10. let them know, that if that command were binding in this sense which they put upon it, it should hold in the case of the heads of Families as fully as any others; and so the Apostle should sinne in calling them *Masters*, 1 *Tim.* 6. 1. Further, consider the word *Sirs*, is the same expression with *Master*, in our English compellation, and in the Originall; and you shall frequently finde it given to those

that

that were not *Masters* to them that called them ſo. *Gen.* 43. 20. *Sir, we came downe at the firſt, &c. John* 12. 21. *Sir, we would ſee* Jeſus. *Acts* 7. 26. *Sirs, ye are Brethren*; as *Moſes* ſpeakes to them that ſtrove. *Paul* and *Barnabas*, *Acts* 14. ſaid to them that were ready to ſacrifice to them, ver. 15. *Sirs, why do you theſe things? Acts* 16. 30. the Jaylor eryes out, *Sirs, What ſhall we doe to be ſaved?* So *Paul. Acts* 27. *to the Mariners*, ver. 10. 21. 25. uſeth the ſame expreſſion. Thus you ſee the vanity of their evaſion, and the lawfulneſſe of uſing the word *Sir*, or *Maſter*. Adde hereto, that titles more honourable then *Maſter*, are often given in Scripture; as *Luke* 1. 3. *moſt excellent* Theophilus. *Acts* 26. 25 *moſt noble* Feſtus. 2 Epiſtle of John, *the elder to the Elect Lady*, ver. 1.

For that text which they urge as to this principle, *Be not yee called Maſters*, Mat. 23. 10. we have given you ſome account already; and ſhall adde but this, That a Lording and domineering over the Faith of Saints, as that 1 *Pet.* 5. 3. and a vaine affectation of titles, are the ſins forbidden by Chriſt in that place; for therein was the pride and folly of the Phariſees, not in the expreſſion of that civill honour, which is largely proved before, the Saints and the Apoſtles gave to others.

What is here ſaid to the caſe of the word Maſter, will fully anſwer as to the like quarrell, about calling any Father.

There are many other things which we might ſpeake to, as being their principles, for they are indeed, the very diſtinguiſhing characters of that Generation of men, whereby they owne one another, and diſ-owne others that are not as lowde in the ſlanders of the Miniſtry, becauſe of theſe things, as themſelves: but we ſhall rather lay them downe as their charges againſt the Miniſtry, by reaſon whereof, they ridiculouſly would ſeeme to prove them Anti-Chriſtian.

Charge 7. *That they love the high places in the Synagogues.*

We might here juſtly bemoane their ignorance in the Scriptures. For he that is acquainted with the Tongue the Evangeliſt wrote in, will know that συναγωγαὶ, cannot ſignifie *Pulpits* (which theſe men cry out ſo much againſt) nor any thing of that kinde, which we uſe as the beſt advantage, that all may *Confut.* *Mat.* 23 6.

heare; but as it is truely interpreted, the *chiefe Seats*, which the Phariſees ſo much affected.

1. Let the Reader obſerve, That of thoſe *uppermoſt Seats* that Chriſt ſpeakes of, there were many in one Synagogue, and ſo its nothing to the caſe of Pulpits. 2. And they had their Diſciples ſitting at their Feet, called *Scabellum pedum Phariſeorum*, The Phariſees foot-ſtoole, out of a proud oſtentation; which is no way applicable to our eaſe. 3. Thoſe their *chiefe Seats* alſo were ſuch, as they, out of a vaine affectation of honour, by reaſon of their extraordinary thoughts of their owne holineſſe and learning, did aſſume to themſelves, and is ſo yet further different from our caſe, who uſe Pulpits as conveniences for the peoples hearing not for our owne vanity. 4. Thoſe their Seats alſo were ſuch as were places in the Synagogues, *chiefe*, or uppermoſt, as where the chiefeſt and more honourable perſons ſate, and ſuch of theſe the Magiſtrates and perſons of honour in our Congregations deſervedly enjoy, and not the Miniſters; for the word πρῶτος which is interpreted *chiefe, or uppermoſt there*, doth not ſignifie *altitude*, or *height* (for ſo we could tell them, that the Galleries in which the Boyes doe ſit, are higher then our Pulpits, &c.) but *preheminence*, as in the caſe of Magiſtrates, who doe enjoy the chiefeſt places, by reaſon of the eminency of their Office, and as is plaine in that *Luke* 14. 10. *Friend ſit up higher*. 5. If yet their quarrell be at the Pulpit, we have warrant for it in Scripture from the example of *Ezra*, *Neh.* 8. 4. *Ezra* ſtood up in a Pulpit of Wood, which they had made for the purpoſe, when he expounded the Law. 6. And laſtly, The neceſſity of a place higher then the body of the hearers, will appeare to any ſerious conſiderate Reader, from the impoſſibility of having the Voyce heard and underſtood in ſo numerous an Auditory, which we doe uſually Preach the Goſpel unto, if we ſhould not uſe ſuch advantages to help the Voyce, for Edification of the people. So that any ſerious Chriſtian we doubt not, will conclude, that tis not our ſelves, or our owne glory we ſeeke in this, but their good, that they may the better all be informed of the things of Chriſt. Were it not for which, as it were all one to us, to ſpeake in ſecret, or one the houſe top, ſo we dare appeale to theſe mens conſciences, whether in their cla-

clamourings in our Congregations, they doe not desire to be heard of all which they cannot be in their standing amongst the people? You see the unreasonableneſſe of theſe men to lay ſo great a charge as Anti-chriſtianiſme upon our thus Publiſhing the Goſpel, that all may heare.

Charge 2. *That they weare long Robes.*

We ſuppoſe they ground this Charge upon *Luke* 20. 46. where it is ſaid, *Beware of the Scribes that deſire to walke in long Robes, and love greetings in the markets, and the higheſt ſeats in the Synagogues, and the chiefe roomes at Feaſts.* Now any that compares this, with *Mat.* 23. he will finde it to be an epitome of that, which the Evangeliſt ſets downe there, *ver.* 5. where you may obſerve, that what *Luke* calls here, *a walking in long Robes, Matthew* there more fully expreſſeth in theſe words, *They make broad their Phylacteries, and enlarge the borders of their Garments*; and ſo goes on in adding the ſame that *Luke* there repeats, *as loving the uppermoſt ſeats, &c.* ſo that it is apparent, that they ſignifie one and the ſame thing; and their *long Robes* ſpoken of by *Luke*, are their *broad Phylacteries, and enlarged borders of their Garments.* By *Phylacteries*, from *Deut.* 6. 8 the Reader may underſtand, certaine Frontlets or pieces of Parchment tyed upon their Foreheads and Armes of the Jewes, whereon were written ſome places of the Scriptures; and the borders of their Garments were ſuch Fringes at the bottome of their Garment, which all the Jews were to weare; as you ſhall finde, *Numb.* 15. 38. *Speake unto the Children of Iſrael, and bid them that they make them Fringes in the borders of their Garments throughout their Generations.* But the vanity and pride of the Phariſees appear'd in this, that they made their Fringes as pompous as they could, labouring to exceed all others in the bigneſſe of them, placing much piety therein; and this was the pride and hypocriſie which the Lord Jeſus charged them with in that particular. Now Reader judge thou what ground they have from hence, to charge this Scripture againſt the Miniſters, becauſe of their Cloakes? Have they either their Fringes, or Phylacteries? And had not *Paul* a Cloake? 2 *Tim.* 4. 13. for the colour or length whereof, we deſire him that pretends to

Confut.

the-

the greateſt attainement, to tell us what they were? How undeſervedly we are called Anti-Chriſtian upon this account, upon ſuch pittifull grounds as this, we leave it the Reader to conſider?

Charge 3. *That they ſtand Praying in the Synagogues.*

Confut. We ſuppoſe this their Charge is grounded upon *Mat. 6. 5. Thou ſhalt not be as the hypocrites are, for they love to ſtand praying in their Synagogues, and in the corners of the ſtreets, that they may be ſeen of men.* Firſt, it is evident, that the challenge of Chriſt there againſt hypocrites is, for their performing their private duties in publique places, that they may be ſeen of men, as is cleare from *ver. 6. But thou when thou prayeſt, enter into thy cloſet:* they were much in praying in publique, in the Synagogues and ſtreets, that ſo they might get the eſteem of being holy men, but little or nothing in ſecret before the Lord. But that this text denyes either the worke of Prayer in publique Congregations, or the geſture of ſtanding in time of Prayer, is moſt abſurd to affirme: for 2. *Chron. 6 32. Luke 18. 10. two men went up to the temple to pray.* Mat. 21. 13. *my houſe ſhall be called, &c.* and that in *Acts* 16. 13. is underſtood of one of their Synagogues. And in the time of the Goſpel, prayer in the publique meeting places of the ſaints, is fully proved from 1 *Tim. 2. 8. I will therefore that prayer be made every where,* 1 *Cor. 14. 14. If I pray in an unknowne tongue, &c.* where the Apoſtle is treating about prayer in Church-meetings; as alſo in 1 *Cor. 11. 4. Every man praying or prophecying with his head covered, &c.* So *Acts* 1. 14. 24. *the* Apoſtle *prayed.* Acts 2. 42. *the converted Chriſtians continued in the Apoſtles Doctrine and fellowſhip, and in breaking of bread, and in prayer.* The Apoſtles joyne together prayer, and the miniſtry of the Word, *Acts* 6 4. See *Acts* 13. 3. *Acts* 14. 23. *Acts* 20. 36. *Acts* 21. 5: And for the geſture of ſtanding. reade *Marke* 11. 25. *and when ye ſtand praying forgive,* ſpoken to the diſciples. *Luke* 18. 13. *the Publican ſtood afarre off and prayed.* So that tis neither praying in the publique meeting places, nor ſtanding in Prayer, that *Chriſt* reproved; but the hypocriticall oſtentation of Phariſees. But what is this to Miniſters, who neither performe their private duties

Act. 3. 1.

ties in publique places, nor pray in the corners of the streets, but are employed in the performance of that solemne part of the worship of God; and yet for this cause are by these men reproached as Anti-Christian?

Charge 4. *That they Preach for Hire.*

It is chearefully acknowledged, that we doe receive wages in our labour in the Ministry. But as to our making hire the end of our worke, we doe abhorre it; and do appeale to the searcher of hearts, to cleare up the unrighteousnesse of this reproach; who tryes and judgeth all things. But we are the lesse troubled with this aspersion, because these inveterate adversaries of the Ministry doe condemne it, because we doe receive wages for our worke. Now as to our warrant in so doing, we shall shew you the evident practice of the Apostles, and the expresse authority of Scripture; 2 *Cor.* 11. 8. *I robbed other Churches, taking wages of them.* Here you see the Apostle receiving wages of the Churches amongst whom he laboured. 1 *Cor.* 9. 6. *I onely and* Barnabas, *have not we power to forbeare working*; where it is cleare, that the Apostles lived by not their working with their hands, but their Preaching of the Gospel; and if sometimes he say, he laboured with his hands, 1 *Thes.* 2. 9. *I Preached to you the Gospel of God freely*, 2 *Cor.* 11. 7. Let the Reader consider, First, in that same verse he calls it *an abasing of himselfe*; yea, and secondly, in 1 *Cor.* 4. 12. he reckons his labouring with his owne hands amongst his great *afflictions*. Thirdly, Nor was this a deniall of his right to maintenance, but a suspension of it for present reasons to himselfe best knowne. For 1 *Cor.* 9. 6. *I onely and* Barnabas, *have we not power to forbeare working?* 2 *Thes.* 3. 8. 9. *that we might not be chargeable to any of you*, but not as though we had not power. Now for the fuller authority of Scripture, as to this our practise, reade *Luke* 10. 7. *the labourer is worthy of his hyre*; where Christ layes it downe as the very reason why the Apostles should make no provision for their subsistence; *Provide neither gold nor scrip, &c.* but wholly depend upon the maintenance due to them for Preaching the Gospel, because the labourer is worthy of his Hyre. And we hope any ingenious Reader will beleeve that we in our places might

Confut.

be

be inabled as well as others for subsistence in the world (if they will looke upon us as capable to understand and practice the Callings in which others live) but that in obedience to this authority, we doe freely cast our selves upon the Gospel maintenance; but we know, our worke is to give our selves continually to Prayer, and the Ministry of the Word: and remember that 2 *Tim.* 2. 4. *No man that warreth entangleth himselfe with the affaires of this life.* But if there were no more, we should propose these following Scriptures against any objection, 1 *Cor.* 9. 7. *Who goeth a warfare at his owne charges?* ver. 9. *Thou shalt not muzzle the mouth of the Oxe that treadeth out the Corne; Doth God take care for Oxen?* ver. 10. *or saith he it altogether for our sakes? for our sakes no doubt this is Written.* Ver. 11. *If we have sowne unto you spirituall things? is it a great thing if we should reape your carnall things? If others are partakers of this power over you, are not we rather? Doe you not know that they which minister about holy things, live of the things of the temple? even so God hath ordained that they which Preach the Gospel, should live of the Gospel.* So 1 *Tim.* 5. 17. 18. as to that you may see it is a Gospel-Ordinance. [God hath Ordained it.]

And thus you have the Scripture fully asserting that, which these men doe so malitiously charge upon us as Anti-Christian.

There are many other cavills which these men doe rayse against the Ministry: as that first, We have been at Universities, as if *Pauls* Learning had truely made him mad, according to the the false charge of *Festus*. Secondly, Our making use of an houre-glasse (though our respect is herein to the weakenesse and capacities of people, for though the spirit be willing, the flesh is often weake.) Thirdly, Our Preaching upon a Text, (though our worke be to divide the word aright, 2 *Tim.* 2. 15. and Christ and the Apostles practised it, *Luke* 4. 21. 22. *they wondred at the gratious words that proceeded out of his mouth*; which must needs be his opening of that Text. So *Acts* 28. 23. but of this we have spoken before.) Fourthly, As also, that we run to the powers of the world to uphold us, (as if it were a sinne for *Paul* in case of wrong and persecution, to appeale to *Cæsars* judgement, and no blessing for the Churches to be protected by the Magistrate, to live a peaceable life under their authority.)

Fifthly,

Fifthly, That we Reale from the Prophets and Apostles, while we quote them, and Preach from the Scriptures. Is not this blasphemously to charge Christ and his Apostles, who so often quoted the Prophets, and spoke out their words; *Mat.* 1. 22. *Mat.* 2. 6. *Mat.* 4. *Acts* 28. 25. *Well said the Prophet* Esaias, *&c.* And lastly, our not *thouing* all we speake unto, and yet *thouing* God, as is their expression. For this last, we are taught to owne the simplicity of the essence of God thereby; and as for the Phrase *you*, given unto men, it no way intrencheth upon God, either his attributes or commands, but being according to the use thereof in *England*, an expression of civill respect, as *Sir*, *Master*, *most Noble*, *&c.* we see not why the same freedome in our Dialect may not be used amongst us. But in such indifferencies and triviall cases, that rule of the Apostle holds, *Hast thou Faith, have it to thy selfe*, Rom. 14. 22. These, with many other such, we shall passe over, as being the perverse disputings of men of corrupt mindes, being afraid we have kept you too long in discussing things of lesser moment. But truely when we consider, that many silly soules are catched by them with such cobwebbs as these, we thought it our duty to undeceive poore creatures, and to discover the vanity of these Principles and Slanders against the Ministry.

Some Considerations as to their Practises.

Pract. 1. *Quaking.*

THat there are such, those that have lived in these Northern parts, are sufficiently satisfied. And for the manner of it, the trembling of all the parts of their body, grovelling upon the ground, foaming at the mouth, horrible noyse, running naked in the streets and markets, with other the like passions, are fully knowne; and the Narration of *John Gilpin* in Print. will give any that desires more particular information, a full account.

1. First, There are in Scripture three sorts of tremblings held forth. One is, when the Glory and Majesty of God hath been more extraordinarily revealed in Visions to the Prophets, as in *Moses* at Mount *Sinai*, *Daniel*, *Habakkuk*, *&c.* For this trembling under Visions of the Lords majesty; First, We doe fully

and admire the glorious appearances of God unto, and in those blessed Prophets. But secondly, We are fully convinced that the *quakings* of these men doe not proceed from any such Visions of God; For

1. By those that have been delivered out of their snares, it hath appeared to be a Diabolicall delusion, as is convincingly apparent in the example of *Gilpin*.

2. Tis not Gods way to confirme such Blasphemous *Doctrine* by any myracle, though the Scripture plainely foretells 2 *Thes.* 2. 9. *that the comming of the sonne of perdition shall be after the working of Satan, in all signes and lying wonders.* God will never set his seale, by any miraculous act of his, to the blasphemies of men. For *Deut.* 13. 1. *If there arise amongst you a Prophet, or a dreamer of dreames, and giveth thee a signe, or a wonder, and the signe or the wonder come to passe whereof he spake unto thee, saying, let us goe after other gods; thou shalt not hearken to the words of that Prophet, for the Lord your God proveth you, to know whether you love the Lord your God with all your heart, and with all your soule.*

3. Who knowes not that false Prophets have been under Satannicall extasies? as *Mahomet, John of Leyden, Knipperdolling*; and amongst the Papists, multitudes of examples of pretended raptures and extasies, which, we hope now will gaine no Proselytes to their impious *Doctrines*.

4. What glorious Visions and Revelations did *Milner* in *Lancashire*, one of these men, pretend unto? As that a sheet with foure corners should at such a time come downe from Heaven, &c. with many more; which said apish imitation of that Vision of *Peter*, together with all the rest of his presumptuous prophesies, God did lay very naked to the eyes of all, to be a meere delusion; and imposture of Satan: *Deut.* 18. 22. *When a Prophet speaketh in the name of the* Lord, *if the thing follow not, nor come to passe, that is the thing which the* Lord *hath not spoken, but the Prophet hath spoken presumptuously, thou shalt not be afraid of him.*

5. Lastly, we wonder how such bitter cursings and raylings, such Blasphemous and Anti-Christian Doctrines, should be the fruit of the Visions of God in his majesty and glory. Surely they

they would ſtrike downe the ſoule to more ſelfe-loathings and abaſings, then that it ſhould preſently dare to tayle or avouch in it ſelfe perfection; when ſuch Viſions made *Iſaiah* to cry out, *I am undeane*: and *Job*, *to abhorre himſelfe in duſt and aſhes*.

Now as to the ſecond ſort of trembling, ariſing from ſight of ſinne, and ſenſe of the wrath of God.

1. We grant, not onely the Scriptures, but the experiences of many doe witneſſe the terrors of God ſometimes upon the ſoule for ſinne.

2. Thoſe workings of wrath upon the ſoule, we doe conceive, are vaſtly different from the tremblings and quakings of theſe men. For firſt, Some of us doe know, that very yonng children have been under theſe extaſies amongſt them. Secondly, Senſe of ſinne never cauſed ſwouning, and running naked in the ſtreets, that we doe know of. Thirdly, By the Narration of *Gilpin*, you may clearely obſerve, that he was often under thoſe *quakings* when he was purely poſſeſſed by Satan. Fourthly, Beſides, it is looked upon by them (as we could inſtance in particular in ſome that have been long *quakers*) as a great attainement; and they have exceedingly deſired to be in theſe fits of trembling; not as to the terrifying of the conſcience, but as to the trembling of the body. 5. Laſtly, we propoſe this to them, How comes it to paſſe, that many of their partners and companions, are owned by them as ſaints, and as brethren, who yet never had thoſe fits of *quaking*? For if their *quaking* doe proceed from a true ſenſe of ſinne, how come they to be ſaints before they have attained it. *W. C.*

3. But thirdly, Let us put the caſe that theſe their *quaking* do proceed from ſight of ſinne, and ſenſe of wrath (though truely we are convinced to the contrary) yet we ſay, that this, which they call their *great perfection*, Firſt, Is nothing but the ſtartlings of a Legall conſcience, farre ſhort of the happy ſtate of a ſoule made free by the blood of Jeſus Chriſt. Secondly, Doe not the Devills beleeve and tremble by legall ſights of ſinne, and through ſenſe of wrath, as alſo the damned ſoules in Hell; and ſhall we call this *quaking* their *perfection*? Thirdly, Theſe *quakings*, under ſenſe of ſinne, can be at beſt, but an eſtabliſhing of ſelfe-righteouſneſſe, while they are cryed up, and carried on

to the neglect of the righteousnesse of Christ, imputed to the soule, through beleeving (not through working) as we have largely proved before, against their establishing of their owne righteousnesse. And so, what is *Felix* better for all his tremblings? And what are these *quakings*, but a fore-runner, and fore-taste of that eternall wrath of God, which is to fall shortly upon him, who resteth under the convictions and actings of the Law, but embraceth not the righteousnesse of the Lord Jesus, to be found in that at his appearing.

3. There is indeed a mention of trembling in a third sense in Scripture, as 2 *Cor.* 7. 15. where the *Corinthians* are said to receive *Titus with feare and trembling*, which they grossely apply to their case; as also, *Ephes.* 6 5. *Servants obey your Masters with feare and trembling*; which holds forth no more, then a reverentiall carefulnesse and obedience. These last we mention, lest they should charge us with passing over that which they presume to make so much for them.

In all this, Reader, we desire to professe, that our so large discovery of the nature of *quaking*, is not to discourage any poore soule, that under tremblings *of spirit*, is longing for Christ; but to warne every man of the danger and seduction of these methods which establish such Doctrines and practises, as leade the soule into the covenant of workes, and leaves them there.

Pract. 2. *Rayling, &c.*

Their practice herein is notoriously knowne, to whomsoever hath had to doe with them; and our selves, some of us, have had a large measure of this revilings throwne upon us: In one Paper of theirs, which one of us hath, you have all these horrid raylings against the Ministers, calling them Priests, Conjurers, Theeves, Robbers, Anti-Christs, Witches, Devills, Sir-Simons, Serpents, Bloody *Herodians*, Scarlet coloured Beasts, *Babylons* Merchants, Wolves, Dogs, Swine, *Sodomites*, &c. Reader, we are not ashamed of the Gospel of Christ, nor of the reproach of men, because of it: But consider how fully they make good that of *Jude* 13. *Raging Waves of the Sea, foaming out their owne shame, &c. though* Michael *the* Archangel *when disputing*

disputing with the Devil, durst bring no Railing accusation against him. But is not the condition of the Ministers of Christ in *England* such, that we have reason to take up the complaint of *David*, *Psal.* 57. 4. *My soule is amongst lyons, and I lye even amongst them that are set on fire, whose teeth are speares and arrowes, and their tongue a sharpe sword, their mouth is full of cursing and bitternesse, the poyson of Aspes is under their lips.* Neither is it onely mentioned as the Saints complaint, but as the strict prohibition of the spirit of God. *Ephes.* 4. 31. *Let all bitternesse, and wrath, and anger, and clamour, and evill speaking be put away from you, with all malice.* As also that of *Timothy*, 2 Tim. 2. 25. *The servant of the Lord must be gentle towards all men, in meekenesse instructing those that oppose themselves, if God peradventure will give them repentance, to the acknowledgement of the truth.* How clearely contradictory is the way of these men to the rule of *Paul*, when they in all their speaking to men, not of their way, or that oppose themselves, doe fly out in those bitter railings, in calling them Devills, damned, and that they see the Devill in their Faces, and such like expressions? So 1 *Peter* 3. 4. The Apostle calls for *meeke and quiet spirits*, which in the sight of God are of great price. But we shall close up this with that of our Saviour, *Mat.* 7. 1. *Judge not, that yee be not judged.* And *Mat.* 5. 5. *Blessed are the meeke, for they shall inherit the Earth.*

Prac. 3. *Their pretending upon all occasions to be sent by speciall Commission from God, as we shall instance in some cases following more particularly.*

Some of them came to *Kendale* Church, about a yeare agone, and pretended they had a Commission to pull downe the Steeple. Another *Thomas Castley* came in the time of the Preaching of one of us to the Congregation at *Kendale*, and had, he said, his *W. C.* Commission from God to pull downe the Houre-Glasse. And the same man came a long mile, with no other Message from God (as he pretended) but this, to tell of one of us, *Thou art an high Priest*; which words having spoken, he went his way. Another time he came with a Message from God (as he pretended) to the house of the aboveſaid one of us, at which time I *W. C.*

was

was not at home; yet confidently affirmed to my Wife, that God had sent him and that I was at home. Againe also, the same man came with the like Message to my House, and said, that God had sent him to me, and that I was at home; but it being denied, he was by the Schoolemaster Mr. *Turner*, taken over to his house, where (by providence, being presently come home) I went to him, and asked him, *What message he had from God to me?* whereat, *he denied that he had any message to me from God at all.* Mr. *Richard Sookes* Minister at *Grayrig*, told one of *W. C.* us, that discoursing with *Fox* at a meeting appointed, concerning his immediate call; the said *Fox* affirmed, *He was called by a Voyce from Heaven to* Grayrig; and at his affirming the same, the simple deluded soules that were there with him, affirmed, *they knew it to be true*; he asked them, whether they saw any vision, or heard any voyce? they answered, *No*; but all the account they could give of it, was, *That wherein he was walking towards* Firthbanke, *suddenly he faced about, and said, he was commanded to goe to* Grayrig. One of these people, when they were lately at *Newcastle*, told a Merchant there, Mr. *H. T.* having on his blacke cloathes, *that he was a deceiver, &c.* but being told he was no Minister, he *shuffled* pittifully, as seeing how naked his mistake was layd. Concerning this horrid pretence of being sent of God, to the commission of abominable practises in *Yorkeshire*, we referre you to a Booke called, *The Second Hearing of the cause betwixt the Quarer and Anti-Quarer, &c.*

In the view of the Stories above-written, the Reader may make these Observations.

1. Is it the way of the Lord to call men immediately from Heaven, on purpose to tell onely of an Houre-Glasse; and to have nothing to say, but to call a man Priest, with no other Message? Were ever the Prophets of God sent forth with such triviall messages as these? How fearefully is the glorious name of an holy God abused in this particular.

2. Is not this to bely the all-knowing God, to say in the name of the Lord, That one of us was at home, when he was not? And that he had a Message, which presently after he denied againe, being demanded what it was.

3. How eminent is that judgement upon the followers of these

these men, that they are delivered up to strong delusions to believe lyes themselves, and delude others; who confidently affirmed, that they knew that *Fox* was so sent as he pretended by an immediate voyce from God, and yet upon enquiry, denied they either saw shape, or heard voyce.

4. That this their pretence of being commanded, or sent forth immediately by God, is most wicked and vaine, and meerly their way to get populer applause or acceptance, is plaine. For,

1. If they be with-held in publique from delivering their message there (as they may pretend) yet why doe they not deliver it in private? or at other times? When they came to *Newcastle*, and were with us before the Magistrates, they delivered not their message there; and they might have had liberty with freedome to come to any of our Houses; nay, some of them were invited thither by some of us. How fully doe they *W. C.* contradict themselves, and are faithlesse messengers to their master, neither true to God nor Satan.

2. If they were under such powerfull impulses of the spirit to speake, (as they pretend they are) that they cannot hold; we desire to know how they can now of late forbeare till our publique worship and exercise be concluded? At their first breaking forth it was otherwise; but since they have found that their speaking in the time of our publique worke, is punishable by Law, they can now be silent till we have closed up the worke. Certainely, such politique proceedings doe evidently make plaine, that their pretence of an extraordinary command, and strong impulses of the spirit, are absolute counterfeit, either against their owne consciences, or by the strong delusions of the Father of Lyes.

3. Their usuall charge in publique against us, is that we are *Deceivers*, and doe teach *lyes* in the name of the Lord; yet when they are charged to produce any one tittle by us delivered that they particularly can call a lye, there is nothing that they doe ordinarily produce, or can except against us, but will presently runne to such expressions as these; Thou weareſt long Robes, and Prayeſt standing in the Synagogues; and therefore

they

they tell us in the name of the Lord, we Preach lyes: this was fully apparent lately before the Magistrates of *Newcastle*, where *John Audland*, *Stubbes*, and the woman their partner, were called, and challenged to instance in any one particular of the Doctrine delivered by either of us, which they durst affirme to be a lye, but had no syllable against it to object; and as we could instance in many other cases.

S. H.
W. C.

4. But would you lastly, see their folly in pretending to an immediate light, take this following Story; *George Fox* meeting with one Mr. *Nichols* in *Carlile*, told him, *that he was an Hypocrite &c.* he replying, asked him, if he knew his heart? he sayd, *he did*. He asked him againe, and *Fox* affirmed againe, *he did*. He then asked him, if he knew his Name *Fox* answered, *I know by thy questions thou art an Hypocrite*, shuffling so lamentably to evade his question. To whom *Mr. Nichols* answered, Dost thou know my heart and not know my name? And so shaked him off as a most notorious Impostor.

Reader, they that live in the Countries where these people come, or doe reside, doe know, we might discover much more of their Principles and Practises, then what we have done: We might pleade against them the fruits of their casting off the Word and way of God; and the more, because they justifie them in stead of mourning for them. Such as *George Fox*, his cursing of Mr. *Fetherstone*: *Miles Ralhead*, his cursing of master *Walker* Minister of *Kendale* very lately in the pre ence of master *Archer*, and *Mr. Cocke*. *Christopher Atkinson*, (a grand leader of this people, and a Prophetieall Impostor) for a good while together, his very immodest familiarity with (to say no more) a woman of his way, in the sight of a godly Minister at *Kendale* *M. Wallace*. The wife of *Edmund Adlington* of *Kendale* going naked (*November* 21. 1653.) through *Kendal's* streets &c. but these we have named are the very badge of their profession; and we are satisfied that this will suffice to enforce that rule of the Apostle upon every watchfull heart [from such turne away.]

VVe shall now adde the reason of our Title; and how fully that title of *Pharisee* which they ordinarily give to others will fall upon themselves, will thus appeare,

1. The

1. The Pharisees it is [illegible] knowne, did seperate themselves from the rest of the People, upon an account of a conceit they had of their owne surpassing holinesse: This is the very reason of their Name, as *Luke* 18. 9. Christ spoake that Parable about the Publicans and Pharisees, *unto certaine that trusted in themselves, that they were righteous, and despised others.* How fully is this the spirit of these men? all that are acquainted with their Principles and Practises know. Not any (whatsoever being owned of them as Saints) but such as walke in their way, pronouncing damnation to all others. Let them Reade and consider *Isay* 65. 5. They *which say, stand by thy selfe, come not neere to me, for I am holier then thou; these are a smoke in my Nose, and as a fire that burneth all the day.*

2. Their undeniable conformity to the Pharisees is in their knowne rash censuring, *John* 7. 49. When the people had spoken to the prayse of the Lord Jesus, the Pharisees presently censure, saying, This people who knoweth not the Law are *Cursed.* What is this but the ordinary Phrase of *Quakers*, in pronouncing every one cursed and damned, that is not of their way. *John* 10. 20. *There was a division amongst the Iewes, and many of them said, he hath a Devill, and is mad.* So *John* 9. 16. *Mat.* 11. 19. *Behold a man gluttonous, and a Winebibber.* No man dare say, that Christ sinned in exceesse, as to meat and drinke, but onely this was their Pharisaicall slander, because of his lawfull use of meat and drinke. Here you have them againe perfectly acted, in pronounceing others *cursed*, and rashly judging the lawfull use of meats, &c. and appearing the most absolute successors to Pharisees.

3. *Mat.* 23. 13. Christ is there charging the Pharisees for shutting the Kingdome of Heaven against men, which is known to be by putting people upon a righteousnesse within them, in opposition to that of Christ. And how fully this is the very businesse of *Quakers*, we referre you to that Position of theirs in *pag.* 10. of this Booke. But we shall adde that, *Mat.* 5. 20. *Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees; ye shall in no case enter into the Kingdom of heaven.*

4. *Mat.* 23. 15. There Christ pronounceth a woe to the Pharisees,

riſees, *for compaſſing Sea and Land to make one Proſelyte, which ſo made, is two-fold more the childe of Hell, then before.* Conſidering the blaſphemies of theſe men before alledged, and their wandring up and downe to carry on that deſigne of poyſoning mens hearts with their Doctrines; any Reader will ſee the fulneſſe of the parallell.

5. *Mat.* 23. 23. You have another woe pronounced againſt the Phariſees by Chriſt, *for tything Mint, &c. but neglecting the weightier matters of the Law, &c.* How evidently is this the frame of theſe men who laying all the weight upon triviall obſervances of *Hats, Thou, Cloathes, &c.* doe wholly neglect the great myſteries of Faith, righteouſneſſe of Chriſt, and Ordinances of the Goſpel? Thus they ſtraine at a Gnat, and ſwallow a Camell.

6. *Mat.* 23. 27. 28. A woe pronounced to the Phariſees for making cleane the outſide of the cup, being whited ſepulchres, outwardly appearing beautifull, but within full of hypocriſie and iniquity. How fully doth this ſet out the condition of theſe Quakers, as if it were a Propheſie of them? who are inwardly ſo full of curſing and bitterneſſe, and being onely cloathed with ſome ſeeming glorious rags of the Law, doe put from them the very righteouſneſſe of Chriſt imputed, and deny the Principles of the Goſpel.

We have the rather given you the Deſcription of them out of this Chapter, becauſe it is their preſumption, and uſuall courſe from this Chapter, to perſwade the credulous world, that the Miniſters are theſe Phariſees. But alas, how fully doth it make theſe men naked and open, and pull off the fig-leaves of their hypocriſie. We might alſo adde that, *Mat.* 23. 5. All their workes (as the Phariſees then) they now doe, to be ſeen of men, elſe whence is it, That no place will ſerve them to vent their meſſages in (though but to particular perſons) but in the meeting-houſes or Synagogues? No place hearers of their Religion ſo much as ſtreets, and market Croſſes: For though they Pray not at all, as conſtant experience is a moſt convincing witneſſe, (no, they are the Heathen that know not God, and the Families that call not on his name) yet, what of Religion is pretended

to

to by them, is most in crying up their owne holineſſe, and Phariſaically deſpiſing and ſcorning others publiquely in the ſtreets and market places. And though they be not *called* Maſter, and Rabbi, yet they fully doe affect the whole of that Phariſaicall vanity, in crying up themſelves as extraordinary Prophets, accounting themſelues the onely Rabbies or Authenticall Doctors of truth in the world. We could aequaint the Learned, from Jewiſh Antiquities with many other affectations of the Phariſees, their minicall geſtures, hypocriticall carryages in the ſtreets, wherein theſe men are a moſt exquiſite picture of them. But we rather leave them, as they are plainely ſet forth in theſe Scripture diſcoveries for *Monkiſh Holineſſe*, which we alſo attribute to them: He that ſhall compare their neglect of Apparell, the pretended frequent Faſtings, their diſſembling ſeperation from the world (though *James Nayler* being asked, how he left, and gave away his Eſtate, when he entred into this way, ſaid, *W. C.* in the Publique Seſſions at *Appleby*, *He gave it to his Wife?* a pretty ſhift) their counterfeiting Viſions and Revelations, the laying weight of juſtification, upon their outward obſervances, and many other things of the ſame nature; we ſay, he that ſhall compare them in theſe things, with Popiſh *Monkes and Fryars*, will queſtionleſſe conclude, That as their way in theſe things, is clearely the ſuperſtition of *Monkes and Fryars*, ſo we have not been injurious in giving that Title to all the pretences of their holineſſe: Nay we could produce inſtances of Viſions, Revelations, Faſtings, &c. in that ſhaven generation, which might let theſe people know, their *perfection* they boaſt of, leaves them many Leagues ſhort of this kinde of *perfection* which hath more fully been attain'd to by that Popiſh Rabble.

And now Brethren, you, for the eſtabliſhing of whoſe Faith in a ſpecial manner we have Publiſhed this, having forewarned you of grievous Wolves entring in upon you; not ſparing, but endeavouring to make havocke of the Flocke, and of the Faith once delivered to the Saints. We commend you to the Lord, and the Word of his Grace, which is able to build you up, and to give you an Inheritance amongſt all them that are ſanctified.

FINIS.